

HUMAN DEVELOPMENT

**The Jesuit Educational
Center for Human Development**

The Alcoholic's Reentry



Complexity of Religious Experience



Collaboration in Institutional Ministry



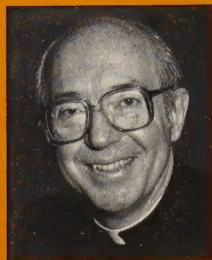
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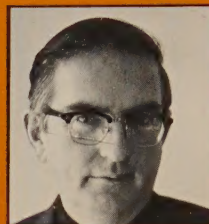
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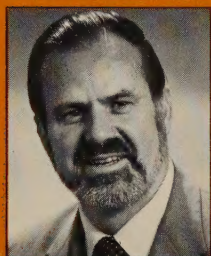
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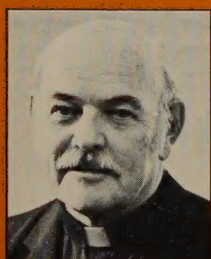
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HUMAN DEVELOPMENT

CONTENTS

6

THE COMPLEX NATURE OF RELIGIOUS EXPERIENCE

William A. Barry, S.J., Ph.D.

13

HELPING THE PERSONS PROVIDING CARE FOR THEIR ELDERLY PARENTS

John J. Barrett, N.S.J., M.S.W., and Maureen Kelly, M.S.W.

19

THE ALCOHOLIC'S REENTRY AFTER TREATMENT

Guy Francis Noonan, T.O.R., M.A.

24

MAJORITY REPORT

James Torrens, S.J.

26

APPRAISING CANDIDATES FOR RELIGIOUS LIFE OR PRIESTHOOD

David F. O'Connor, S.T., J.C.D.

31

COLLABORATION IN INSTITUTIONAL MINISTRY

J.J. Mueller, S.J., Ph.D.

37

SEXUAL ABUSE OF CHILDREN

Richard R. DeBlassie, Ed.D., and Dolores Meier, M.A.

42

LAY PARTICIPATION IN FUND RAISING

Communities of Retired Religious Need Expertise

Paul C. Reinert, S.J., Ph.D.

2

EDITORIAL BOARD

3

EDITOR'S PAGE

Models Show Way to Self-esteem

5

AUTHORS IN THIS ISSUE

46

BOOK REVIEWS

EDITORIAL BOARD

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EDITOR'S PAGE

MODELS SHOW WAY TO SELF-ESTEEM

Among the few most basic human needs that must be somehow fulfilled if a person is to remain mentally and physically well—the research of Abraham Maslow convincingly showed us—is that of maintaining an adequate level of self-esteem. Those who fail to satisfy this perennial requirement generally come to experience their self-neglect in the form of emotional depression. Not all cases of depression result from deficiency in self-esteem, but most of them do. Depression, research has revealed, is the most prevalent type of psychiatric illness, causing immeasurable mental suffering throughout the world. It underlies virtually all of the suicides that occur, particularly among the young.

Some people get depressed when physical illness or retirement deprives them of their opportunity to work. These are the countless individuals who rely on their employment and achievements to sustain their sense of personal worth for them.

Some people get depressed when they lose a spouse, other relative, or close friend, whatever the cause of their separation. These are the individuals whose self-esteem is supported by the signs given to them that they are valued, cared about, and cherished by this all-important person in their life.

Some become depressed when they can no longer engage in competition. Their victories over others have been the principal means of assuring themselves that their lives have meaning and worth.

Some get depressed when they believe their youth and physical attractiveness are beginning to fade. Their self-esteem is based superficially on how they think they are perceived by others.

Some get depressed when the applause stops. These are performers who rely on audience re-

sponse to tell them they are valuable and their lives are significant.

Some become depressed when they lose their position of power and can no longer influence others. Their sense of worth is tied to their office or role.

And others get depressed when they suffer a setback financially. These are the persons whose self-esteem is perhaps most precariously positioned of all; a slump in the stock market or in a product's popularity can bring about their undoing. That their worth is measured by the size of their bank account is what they vulnerably believe.

Who, then, are the people whose level of self-esteem is most solidly established and who are least likely to fall into depression? I would say that the most depression-resistant individuals are those who have learned to preserve their self-esteem by choosing to live according to the ethical and moral principles they have deliberately adopted. In other words, persons committed to living up to their beliefs and ideals and who feel good about themselves as long as they are behaving according to these standards. Theirs is a sense of self-worth and a peace of soul that depends in no way on the inconsistent responses of other persons or on any other variable.

A splendid example of this type of self-esteem-sustaining behavior is being practiced these days by the professional models who, on principle, are refusing to participate in media advertising that promotes the sale of things like tobacco, alcohol, cosmetics from South Africa, and pornography. Calling their organization Models for Christ, these young women and men repeatedly sacrifice the opportunity to earn thousands of dollars in fees because they object to the products they would help to sell with their images. Cigarette manufacturers are known to have paid models as much as a million dollars each year for ten years to advertise their products.

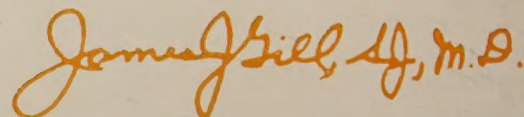
Jeffrey Calenberg is a top New York model and founder with his wife, Laura Krauss, also a model,

of the interdenominational support group Models for Christ. He stated recently, "I'm not a saint. I'm not trying to say I'm better than anyone else. But I'm not going to promote products that kill people." Similar conviction has prompted Brenda Jordan, another member of the organization, to state, "No matter where you are, in whatever field, you have to make a stand. . .you don't have to do anything in this world that you don't want to do. The big question is, 'How am I going to feel about myself in the long run?'"

People like Mr. Calenberg, Ms. Krauss, and Ms. Jordan have found a way of feeling good about themselves and their lives that can be learned by everyone, the old as well as the young. But, for the young, it is encouraging to learn that new courses in business ethics are being offered to M.B.A. students at the Harvard Business School and at Stanford, Columbia, and Dartmouth. Harvard was given \$23 million by S.R. Shad, former chairman of the Securities and Exchange Commission, to support ethics research. Similarly, the Wharton School of Business, in Philadelphia, recently received a grant from the Exxon Corporation to incorporate more ethics into Wharton's curriculum. Thus, business students are to receive the benefit of instruction long available to students of medicine, nursing, and theology. The opportunity to develop clear and strong convictions about ethical choices and motivation to live up to them can potentially do wonders to help

increase and sustain the self-esteem of all who are fortunate enough to be enrolled in such courses.

But university classrooms are not the only place where ethical and moral convictions can be studied and adopted. Parents, coaches, scout leaders, employers, counselors, clergy, relatives, and all others among us who are in close contact with the young are in a position to influence strongly their character formation. How? Simply by transparently revealing our own personalized ideals and beliefs, our reasons for espousing them, and our efforts to live up to them consistently. By such everyday sharing of our lives with those who are following in our footsteps we can make an inestimable contribution to their sense of worth and, consequently, their enjoyment of their lives and their immunity to depression. We have countless opportunities to enable them to reply "wonderful" to model Brenda Jordan's supremely important question, "How am I going to feel about myself in the long run?"



James J. Gill, S.J., M.D.
Editor-in-Chief

What to Do When You Get a Stitch

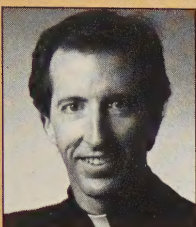
Nearly everyone who runs or walks energetically will at some time experience a sharp pain in the side; this is generally called a "stitch." Dr. William McArdle of Queen's College, City University of New York, as reported in the University of California's *Wellness Letter*, says that no one knows just what it is that causes a stitch. One theory is that the diaphragm (the large muscle separating the chest from the abdomen) at times fails to receive enough blood during its contractions, with spasm and pain resulting. Another theory is that a stitch is the effect of trapped gas pockets in the stomach brought on by exercising shortly after a meal.

Dr. McArdle recommends that when you get a

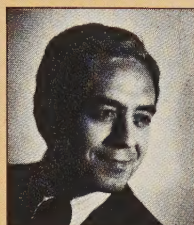
stitch, you should (1) stop or slow down, then bend forward and push your fingers into the painful area; (2) breathe deeply and exhale slowly through pursed lips (to help relax your diaphragm); and (3) stretch the abdominal muscles by raising your arms and reaching above your head.

To prevent stitches, if they seem to hit you after a meal, wait thirty to ninety minutes before exercising, suggests Dr. McArdle. Also, warm up before exercising, and work out at lower intensity for longer periods, rather than abruptly increasing the intensity of your exercise. If you are going to increase intensity, he advises, do so gradually.

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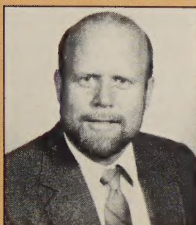
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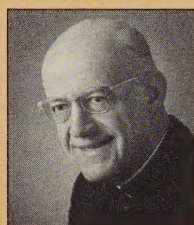
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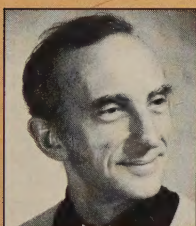
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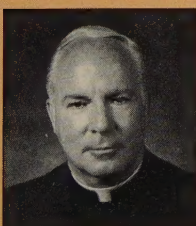
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The Complex Nature of Religious Experience

WILLIAM A. BARRY, S.J., Ph.D.

Recently, on a retreat, I felt that Jesus was telling me something very important for our relationship. The only trouble was that he sounded like me, in the sense that he seemed to have the same kind of sense of humor. Even more recently, while directing others on retreat, I noticed how different Jesus or God sounded when described by the retreatants. Sometimes he sounded like a truck driver with salty language, sometimes like a school teacher. Sometimes he spoke in what seemed like a pre-Vatican II style, sometimes he sounded like Karl Rahner. No one, in my hearing, voiced plaintively, "But Jesus sounds like me." It would not surprise me, however, to discover that people are troubled by the question of whether their experience of God or Jesus is merely a projection. Some reflections on the psychoanalytic concept of "overdetermination" and its relation to discernment may be helpful and may also contribute to a more complete theology of the spiritual life.

In a description of the theory behind such projective techniques as the Rorschach inkblot test, Irving L. Janis, George F. Mahl, Jerome Kagan, and Robert R. Holt, in *Personality: Dynamics, Development, and Assessment*, note the following:

The fact that an act or thought had more than one motive Freud termed "overdetermination." The principle of overdetermination may be generalized far beyond the realm of motivation, however. At a minimum, the following classes of determinants operate in bringing about any single answer given by a person who is

being assessed: (1) the general situational context; (2) the immediate perceptual impact of the stimuli to which the person is responding, including the personality of anyone he is speaking to; (3) the directing sets that steer his attention and thought according to preconceptions about what is going on, what is wanted, what it is appropriate to do under the circumstances, and so on; (4) the processes of identification, which greatly affect the way the subject responds to other persons actually present or pictured in test materials; (5) the whole hierarchy of motives that are more or less active in the person at the time; (6) the defenses that control these motives; (7) the cognitive elaboration of response, as it draws on various kinds of information stored in his memory (his own life history, his self-concept and identity, his attitudes and values, and his store of general information); (8) the enabling and limiting effects of abilities, including not only general intelligence but also specific capacities that are relevant to the immediate task or situation; (9) the internal climate of moods and affects that give emotional flavor to the cognitive process; (10) the personal style he uses to express his thoughts and feelings.

This is overdetermination with a vengeance. In the material below I want to focus on some of the developmental learning that contributes to this overdetermination of any behavioral response.

UNEXPECTED BECOMES EXPECTED

Learning can be defined as the process of making the unexpected into the expected, or the unknown into the known. Something unexpected happens to

us; e.g., for some reason, a stairway that before had only four steps now has five. The first reaction is that of being startled, with a small twinge of anxiety. We turn around and notice that there has been some new construction here since we last came down these stairs. We learn that now there are five steps, and from now on we will expect five, not four—or at least after a couple of more times we will—and we will not even be aware that our expectations have changed, that we have learned something new. Once we have learned what to expect, we no longer have to pay attention to the number of steps; we have developed a habit or schema for dealing with this part of our environment. Over a lifetime we develop thousands, perhaps millions, of such habits or schemata or expectations. At first the learning is conscious; the unexpected or unknown has startled us and made us cautious, hence attentive, to this aspect of our environment. Once we have dealt with the unexpected long enough to make it into the expected, we no longer need to pay attention to it. Habit takes over, and we can concentrate on other things.

As an example of this process, reflect on your own experience of learning a new skill, such as driving a car. In the beginning you had to pay attention to every detail; now you can carry on an intelligent conversation or plan your day or listen to music while driving. Learning has made the unexpected or unknown expected or known and in the process given you the freedom to concentrate on other things.

LEARNING ORGANIZED HIERARCHICALLY

Another aspect of such learning needs to be noted. Most of our learned habits are organized hierarchically. Each habit learned becomes one of the building blocks for the next more complicated skill to be learned. For example, first you learn to recognize letters, then words, then sentences, then paragraphs. Moreover, each of these learnings involves some reorganization of the brain networks as well. In other words, just as psychological habits are hierarchically organized, so too these psychological habits subsume under them hierarchical organizations of neurological networks. Even the simple recognition of a word, therefore, is overdetermined; neurological networks as well as psychological learning are constitutive of the experience. The point to remember is that all new learning builds on previous learning and somehow reorganizes the previous learning into a new pattern or schema or expectation. The old pattern, however, does not disappear; it is subsumed under the new one and under certain circumstances may break free from the hierarchy and operate independently. Severe stress, for example, may block the functioning of the more advanced schema, and the person may regress to the use of the earlier pattern. Thus,

under extreme emotional stress, a soldier may cry for his mother.

LEARNING INVOLVES DISCRIMINATION

The most important learning that a person must do is that of making sense out of interpersonal relations. For the sake of this paper I want to assume, with the Scottish philosopher John Macmurray, that the unit of the personal is not the isolated individual, but the complex of “you and I.” Persons are constituted by their relationships, says Macmurray; thus, without some “you” there is no “I.” Now, consider the “problem” posed to the infant. We can say with some degree of certitude that for the infant this complex of “you and I,” upon which its life and personal existence depend, is undifferentiated. What the infant must learn is to discriminate within this undifferentiated field of the personal the “I” from the Other (everything else that exists) in which it lives and moves and has its being. The first discrimination is between “I” and “you,” where “you” is, *for the infant*, everything else that exists, i.e., the Other or “not-I.” The infant will smile at anything that even remotely resembles a human face, whether the face is mother’s, father’s, or a simple line drawing. Gradually, the infant discriminates within the Other (everything else that exists) various “yous” and then in a remarkable feat of intelligence learns to discriminate within the Other things (dog, cat, teddy bear, pencil) that are not “yous” in the same way that mother, father, brother, sister are. All learning is discrimination of the Other.

At the same time, since “I” am part of the Other, part of the universe in which “I” act, any discrimination of the Other is also a discrimination of the “I.” This can get a bit abstract, so let’s use an example. When “I” discriminate “Mommy” from everything else within the Other, I also realize that “I” am different with “Mommy” than “I” am with everything else; I smile and coo with her, I feel good with her, but I feel scared with everything else. So a discrimination within the Other is also a discrimination within the “I.” In the interpersonal realm, therefore, I am learning to differentiate the various relationships that make me a person.

SCHEMATA ORGANIZE RELATIONSHIPS

Psychologists of the psychoanalytic school speak of the development of “object relations schemata.” What they mean are the complex self-other schemata that we develop through experience and that organize or make sense of our relationships. With these learned schemata, “I” approach every new person and assimilate that person to one of these schemata. Such assimilation offers at least a partial explanation for instant likes and dislikes, for example. If my schemata are not rigid but are rel-

No matter how healthy our growing up was, all of us human beings have unintegrated self-other schemata that influence our present relationships

actively flexible, then I can learn how the new person differs from my expectations, and I can enjoy the uniqueness of this relationship, one that has never happened before in the universe. If, because I have had to deal with severe anxiety in my early relationships, my schemata are relatively inflexible, are, indeed, a Procrustean bed, then I will have a very difficult time learning new patterns. I will behave repetitiously and neurotically with new people.

These interpersonal schemata also tend toward hierarchical organization. Each new discrimination within the Other entails a new discrimination within the "I" and thus a reorganization of the schemata of self-other relationships. When "I" differentiate between "Mommy" and "Daddy," for example, "I" retain my identity, and the Other retains its identity, but now "I" recognize that what I have been treating as "Mommy" is not only "Mommy" but someone else important called "Daddy." There are certain ways I relate to Daddy that are different from the ways Mommy and I relate. In other words, before this new learning I have been smiling and cooing whenever I saw either Mommy or Daddy but not when I saw anyone other than them; now, however, I recognize that there is a difference in the relationships. Perhaps I recognize that only with Mommy present do I get milk, and then other aspects of this relationship are seen as unique to her. With Daddy I still feel good, but it is different, and I notice how we relate differently. But since the "I and Daddy" schema is differentiated out of the "I and Mommy" schema, the new schema will have similarities to the first one. Moreover, every higher-level organization of my self-other schemata rests

on the primary relationship, and on all the other reorganizations in between.

SOME SCHEMATA UNINTEGRATED

But, of course, the hierarchy is not perfectly integrated. Some aspects of my significant relationships may have caused me severe anxiety and could not be integrated into a "self-other" schema that I could admit to consciousness. Suppose, for example, that during the "terrible twos" time of life "I" was spanked unmercifully whenever "I" defiantly said "no." "I" hated my mother when she spanked me and called me a very bad boy. But I also felt great anxiety. In order to get rid of the anxiety "I" became a "good boy" who was obedient, neat, and orderly. To this day I feel anxious if I am not neat, clean, polite, and deferential. But every so often I am "not myself;" I go on a toot, let us say, and end up sleeping in my clothes and leaving my room a mess. Next day, great remorse sets in. Moreover, I feel that others, especially superiors, see through me. These feelings remain until I can reestablish my old routines. In this case, what Harry Stack Sullivan calls "bad me," which is a reciprocal of "bad mother," has been split off from the "Mother and I" schema. Another example: "I" may react negatively to anyone who looks like my older brother and yet have no idea that I have any antipathy toward my brother. No matter how healthy our growing up was, all of us human beings have unintegrated self-other schemata that influence our present relationships.

BEHAVIOR OVERDETERMINED

Thus, for example, the ways a man relates to his wife are determined by many factors and are, therefore, overdetermined. For one thing, they are determined by cultural and social expectations. Of course one hopes that the ways they relate are determined by the uniqueness of their relationship. But then come the determinations brought about by self-other schemata learned in past relationships. The husband may realize that he has fleeting moments when he almost feels that his sister is present. Sometimes, too, when his wife holds him in her arms, he feels a bliss that reminds him of something long ago and far away that he might come to recognize as a memory of how he felt in his mother's arms. Also, he may believe that his wife loves him no matter how he acts but may feel unworthy and anxious in her presence when she has seen him in a rage about something, again a reaction that is a throwback to an earlier relationship in his life. Or it may be that when they were first married, he felt somehow ashamed when he woke up and realized that he looked all messed up; gradually that feeling has disappeared.

Not only is this man's overall relationship with

BELIEVERS CAN EXPECT OVERDETERMINED EXPERIENCES OF THE LIVING GOD



his wife overdetermined but any single behavior with his wife will be overdetermined as well. Human beings are very complex. Psychoanalysis of any sample of behavior could be an interminable affair. In *The Psychopathology of Everyday Life*, Freud demonstrated that such ordinary events as slips of the tongue or pen, lapses of memory, and unintended puns had multiple determinants. He did the same thing for dreams in *The Interpretation of Dreams*. Given the complexity of the history of our interpersonal development, the search for the determinants of any particular behavior in a close relationship could be never-ending, since it would take us on a psychological archeological trip that leads at least to the womb, if not beyond.

Before I turn to the experience of God and its overdetermination, I want to add a further complication. Not only do we learn who we and others are by interactions but we also learn how we "ought" to be and interrelate through formal and informal education. We learn what is "good" and "bad" form in relationships through the books we are given to read, the television and movies we see, and the examples set before us. This kind of learning also determines how we behave in relationships. I believe this kind of learning has a particular bearing on how we relate to the unseen God. Often, for example, we cannot be ourselves in God's presence because we have been

taught to behave "properly," "reverently," when we become conscious of God.

RELATIONSHIP INVOLVES PROJECTION

Now let's apply these ideas to the experience of God. But first, a reminder. Any human experience, in the words of the philosopher John E. Smith, "is the many-sided product of complex encounters between what there is and a being capable of undergoing, enduring, taking note of, responding to, and expressing it. As a product, experience is a result of an ongoing process that takes time and has a temporal structure." In our discussion of interpersonal schemata we have been taking account mostly of the being who is "capable of undergoing, enduring, taking note of, responding to, and expressing." What I bring to any encounter with another person, among other things, is the organized schemata of "I and Other" relationships that I have developed throughout my life. So, in a real sense, any experience I have of another person is a projection; I am not a blank screen when I encounter this person.

The experience also requires the presence of "something else," however. Even if my experience is a hallucination, I am still encountering something in the environment; if nothing else, at least the air and pull of gravity that are part of the at-

mosphere in which I live and move and have my being. Moreover, many hallucinatory experiences are encounters with something that makes them plausible; a particular room, for example, triggers a memory of something else that sparks the hallucination. In ordinary life my schemata encounter a real person who does not totally fit the projection, and I learn something new about myself in relationship through the experience.

EXPERIENCE HAS RELIGIOUS DIMENSION

For the believer, God is a reality who can be encountered. The reality of the religious dimension of experience depends on faith. Let me be understood. The believer holds that God is an ingredient in any human experience; this is what belief in God the creator and sustainer entails. But if I do not believe in God's reality, I will not expect to encounter God, and so I will not experience God. If I have an experience that a believer would say is an experience of God, I will attribute it to some other cause. If the experience is particularly startling, for example, something like Paul's experience of Jesus on the road to Damascus, then I may want to reassess my beliefs, but I may also just shrug the experience aside the way we shrug aside other uncanny experiences, such as intuitions about someone we love. For the believer, therefore, human experience can be an encounter with the living God, no matter how much that experience is determined by the personality, background, and faith of the believer himself or herself.

EXAMPLE REVEALS DETERMINANTS

Here is a fictitious example based on real experiences. John, a fifty-year-old man on retreat, reads Mark, chapter 6, verses 30 to 32:

The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, "Come with me by yourselves to a quiet place and get some rest." So they went away by themselves in a boat to a solitary place.

John imagines himself and Jesus going off on a camping trip. An inveterate camper himself, he begins in his imagination to get all his gear together for a backpacking trip to a certain mountain area he knows. Jesus, dressed in a cloak and sandals, looks on in some amusement. When everything is packed, the load is quite heavy, but Jesus makes no gesture to share it. They start walking; gradually John realizes that he is irritated with Jesus and finally he stops and says testily, "If we're supposed to be companions and you invited me on this trip, how come you don't share the load?" Jesus looks at him with a smile and says, "Did I ask you to

bring all this stuff? In fact, did you ask me what we should bring? You're right. I did ask you to come away with me, but you decided without asking me where we would go, and you packed all this gear. If you want to go there, fine; we'll go there. And if you want to bring all these things, that's O.K., too. But it's your choice."

Let's stop here and reflect on this experience. It is easy to see some of the determinants. It is triggered by the words of Jesus, "Come with me by yourselves to a quiet place." One determinant is the fact that the retreat director has encouraged John to give his imagination free rein in contemplating scriptural texts. John remembers a quiet place where he camped last summer. He also knows from experience what he packs for such a trip. He also recalls being irritated when others do not seem to share the load. In fact, as he reflects on the experience, he realizes that Jesus resembled a very close friend whom he admires but who often irritates him by not sharing in things like cleaning the dishes after a meal. Indeed, his friend has told him a few times that it was his choice to start the dishes so quickly after a meal while a conversation was still going on. At this point, John may begin thinking that the experience is a total projection on his part. But let's not let him be too hasty.

DISCERNMENT IS NEEDED

As John reflects some more on the experience, he recalls that he never asked Jesus where Jesus wanted to go. As soon as Jesus asked him to come aside with him, John took over the destination and began packing for the trip. Again, this imagined behavior reminds John of how he behaves when a close friend suggests they go somewhere; he takes over and makes all the plans, then often gets irritated with his friend for leaving him to do it all. He sees that the imagined encounter with Jesus was determined by his own interpersonal schemata. But is that all? Could not Jesus use John's imagination to reveal something about how John relates to him? Earlier in the retreat John had said that he wanted to follow Jesus, to put his life in Jesus' hands. From this experience John might discover that he does not trust Jesus as much as he thinks he does. Then he would have something more to talk to Jesus about in prayer. He could ask Jesus to help him to trust more. The person who believes in the reality of Jesus can affirm that that reality is one of the determinants of John's experience. Because the experience is overdetermined, John needs to be cautious about what he attributes to Jesus; discernment is necessary. But caution does not mean that he has to be suspicious about the whole experience.

John might miss the most important element of this experience if he does not reflect on how the whole imaginative sequence started. What was his first reaction when he imagined Jesus inviting him

to come aside with him for a while? For a brief moment, joy shot through him, but then he started packing his gear. Again John is reminded that his first reaction to an invitation by a friend is joy, but then he gets busy planning. He wonders why Jesus seemed so amused watching him pack and decides to ask Jesus why. Jesus says, "You're a funny one. You have been asking to know me in order to love me and be my companion. Here I offer you what you want and you don't even notice it, or rather, you suppress the joy almost as it rises. Why are you so afraid of being loved?"

Now even this last experience is overdetermined, and psychological archeology could unearth some of the determinants in past relationships. But for the believer, the Spirit of Jesus could also be one of the determining factors, indeed, the most important one. With a spiritual director, John would look carefully at his experience in order to discern whether the "finger of God is here." That discerning look would use the rules for discernment known in the history of spirituality and codified by Ignatius of Loyola in the *Spiritual Exercises*. Indeed, one might even see in these rules that Ignatius, without knowing the term, was aware of the principle of overdetermination.

PSYCHIC STRUCTURES DISTORT

Ignatius speaks of the influence of "good spirits" and "bad spirits" on a person's prayer life. In modern terms, perhaps, some of the influence of "bad spirits" might be the psychic determinants that incline us to imagine God, for example, as a punishing parent. In any experience, moreover, it would be a dangerous error to attribute to God all the determinants; that would be to make the psychic determinants "bad spirits" indeed. Perhaps, Ignatius had such a possibility in mind when, in discussing the somewhat mysterious "consolation without previous cause," he says, "But a spiritual person who has received such a consolation must consider it very attentively, and must cautiously distinguish the actual time of the consolation from the period which follows it." A person can deceive himself or herself that resolutions and plans made during the period following the direct action of God also come directly from God. In other words, Ignatius recognized that other determinants besides God could be operative. If we consider that the temporal distinction between a consolation without previous cause and its aftermath may be practically nonexistent, then we may have here a foreshadowing of the concept of overdetermination. In other words, even if one can argue from theological premises that God can act directly in a person, yet for that action to be experienced the person's psychic structures must come into play, and these can and do distort God's communication.

Here is an example of what I mean. In a retreat

**We need to be
very careful to
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of God and what
is of ourselves**

a priest wants to follow Jesus no matter what the cost. He hears Jesus say, "I want you to become Archbishop of Boston." The request strikes terror in the priest's heart, but he tells Jesus that he is willing to do anything that companionship with him entails. He is convinced that it was Jesus who spoke to him in his heart. Let us suppose that he is correct. Does that necessarily mean that the concrete details are part of Jesus' communication to the priest? I would tend to say that the concrete details are supplied by the priest's own psyche, e.g., by his knowledge that the Boston position is open and that some have mentioned his name, by the part of him that would like to be so honored, and by the part of him that really is terrified by the thought of having such a job. Given my supposition, what is from Jesus? Jesus could be communicating his desire to let the priest know how deeply intertwined their lives are and to elicit from the priest the desire to do and suffer anything that companionship with Jesus entails. But appointment as archbishop of Boston depends on a number of other agents and may not come about. Indeed, the priest may not be under serious consideration.

Ignatius himself provides a seeming example of making a mistake about the concrete details of what following Jesus meant for him. He thought that Jesus wanted him to live and die in Jerusalem; when threatened with excommunication if he were to remain in Jerusalem he concluded that Jerusalem was out, at least for the time being. When a concrete future that depends on the actions of others is pre-

dicted in a religious experience, we need to be very careful to distinguish what is of God and what is of ourselves.

DISCERNMENT IS ESSENTIAL

So all our experiences of God are overdetermined. They are, we believe, real encounters with God, but they are also a product of all our past, especially all our past relationships, since our past has made us who we are as we now encounter God. Discernment is, therefore, necessary to distinguish what is of God in any experience. But—and this is a final caution—what is not necessary is psychic archeology to distinguish all that is of ourselves. As I noted in an earlier article in *HUMAN DEVELOPMENT* ("Interpretation of Experiences Reveals Beliefs," Summer 1988), one need explore only those psychic determinants of a religious experience that will help one to engage more fully in the relationship with God. Exploration of the psyche can be a black hole that sucks up all our interest

and thus can be a prime way of resisting a deeper relationship with God.

Let me come back to my retreat experience, with which I began this article. I came to the conclusion that if Jesus wanted to reveal to me that he has a sense of humor, he had to use my psyche. His sense of humor had to be like mine, since I had learned mine in my family and other relationships. I also take such condescension as a sign that he likes me.

RECOMMENDED READING

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Fraudulent Treatments Lure Intelligent Thousands

More than one in every seven cancer patients is seeking a cure from people offering "fraudulent and often dangerous remedies," experts say. Most of these patients, reports journalist Tim Friend, in *U.S.A. Today*, are "well-educated middle-aged people who are reducing their chance of survival by wasting precious time on unproven remedies."

Earlier this year, at a health-fraud conference held in Kansas City, Missouri, Dr. Greg Curt, deputy director of the National Cancer Institute's Division of Cancer Therapy observed that "the smarter [patients] are, the more they turn to unproven remedies." Why? "They've always been movers and shakers who want to keep control over their lives." Moreover, they are dissatisfied with proven treatments, side effects, doctors' attitudes, and the time involved.

Among the providers of unproven remedies currently being investigated is a clinic in the Bahamas that reportedly offers immunoaugmentive therapy involving injections contaminated by AIDS and Hepatitis B vi-

ruses. The most common hoax is metabolic therapy that combines special diet, yogurt and coffee enemas, and high doses of minerals and vitamins.

Dr. John Norris, deputy commissioner of the Food and Drug Administration (FDA), has described how the legitimacy of any experimental form of cancer treatment can be recognized: It is provided by doctors engaged in approved clinical studies, and if it involves the use of an investigational new drug, approval has been granted by the FDA. "If not, it is a bogus remedy," warns Norris, "and patients should seek a second opinion before they allow themselves potentially to be killed or maimed." He is convinced that "the vast majority of the purveyors of quack products are gangsters motivated by greed and willing to exploit people who are desperately ill."

Patients with questions about an alternative remedy should call their local chapter of the FDA (or the national headquarters in Rockville, Maryland) or the National Cancer Institute in Bethesda, Maryland.

Helping the Persons Providing Care for Their Elderly Parents

JOHN J. BARRETT, N.S.J., M.S.W., and MAUREEN KELLY, M.S.W.

Because of the trend toward smaller families, increases in life expectancy (to eighty years in women and seventy-eight in men), and continuing medical advances, there are more elderly suffering chronic ailments and in need of care and fewer individuals available to give it. Gerontologist Elaine Brody, in the chapter "Parent Care as a Normative Family Stress," in *The Gerontologist*, has suggested that caring for a frail parent is becoming so commonplace that it should be regarded as a "normative but stressful" experience. Although the role of caregiver may be the norm, many adult children who are faced with caring for an aging parent for the first time may find themselves unprepared and even overwhelmed.

The pastoral minister can also feel unprepared to respond to the needs of these caregivers because of a lack of knowledge about normal aging; difficulty in recognizing the sources of caregiver stress and its consequences; unfamiliarity with the needs and issues of the caregiver; lack of information about the resources available to both the caregiver and pastoral minister; and lack of awareness of family dynamics related to aging issues. Such deficits can be one of the obstacles to an effective pastoral response.

A second obstacle is any false assumptions that a pastoral minister may make about the caregiver's feelings about the role, ability to function in the role, and relationship with the parent. We may miss

significant interactions that could well influence our assessment and interventions if we make erroneous assumptions.

CAREGIVER ISSUES EXAMINED

Caregiver situations familiar to us in pastoral ministry are diverse and endless. They may include the following:

- The only child who comes home from work to an exhausted wife who has been attending to his confused elderly mother.
- The woman who agonizes over who comes first: her widowed father, her husband, her children, or herself?
- The single daughter concerned about her aging mother who lives a long distance from her.

Although the interactions of each of these caregivers within their familial system may vary, common issues that often surface during the caregiving process include role reversal, the parent-child relationship, sibling rivalry, and one's own aging.

Many elders will age independently and remain a resource to their families, whereas others may become more dependent on their adult children for care. The need for care may occur slowly over a period of several years, or suddenly in the case of illness or an accident. Some individuals may begin

to think about their parents' aging before the necessity of caring for them arises, but it is generally not until midlife that adult children will be confronted with the task of caregiving.

Role Reversal. When parents need assistance, children are looked to for comfort and support. This is not a role reversal where the child becomes the parent and the parent the child. Although the aging parent may have dependency needs similar to a child's, Margaret Blenkner, in *Social Structure and the Family*, reminds us that parents are still adults "with [their] own rights, needs, limitations and a life history that to a large extent made [them] the persons [they are] long before [their] child existed."

The Parent-Child Relationship. In response to parental need, a range of feelings, including love, anger, competence, fear, hope, despair, and regret may surface. An adult child may feel guilty for experiencing some of these feelings. Statements such as "Honor your father and your mother," "You have only one mother," "Look at all they have done for you," and "You owe it to them" may inhibit the adult children from admitting that they have mixed feelings about their role. Such ambivalence is a common and even normal response when faced with the issues of caregiving.

"Social norms," according to Robert McAllister, M.D., writing in *Living the Vows*, "decree that adult children have good relationships with their parents, no matter what kind of people the parents are or what kind of parenting behaviors they have exhibited." As we know, this is not always the case. While some children have had satisfying relationships, this is not true for all. At times the parent's dependency may reawaken in the child past hurts and misunderstandings. Children who have been neglected, abandoned, or abused or who have grown up in an alcoholic family often have strong mixed feelings toward an older parent. The inner conflicts that arise for them are more confusing and complicated than for children whose relationship with their parent was not tainted by abuse. For example, a middle-aged daughter questions her responsibility for her father, whose memory is impaired from alcohol abuse. Some may have worked through past conflicts, while others, as McAllister observes, "cannot love and honor their parents without the contaminants of guilt, fear, or humiliation."

Sibling Rivalry. In families with more than one child, caring for an aging parent may present conflicts among siblings. These conflicts may be related to the care of the parent or may be the reemergence of past sibling rivalries. There may be conflicts over issues concerning geographical distances from the parent, differing views on approaches to parent care, financial concerns, the roles

children have historically played in the family, how decisions have been made, and assumptions about gender roles. These issues are not mutually exclusive or easily separated. Interrelated and many-layered, they become more complex under the strain of caregiving. "Stresses rooted in early life," according to Nancy Hooyman and Wendy Lustbader, in *Taking Care: Supporting Older People and Their Families*, "can both impede efforts to plan fair and realistic distribution of caregiving tasks and produce severe emotional suffering as difficult decisions are confronted."

Caregiving efforts are frequently complicated by geographical distances. Siblings living close by may resent siblings living at a distance who have infrequent contact with the aging parent. "I'm the one who cares for mom every day, while my sister visits her at Christmas and gets all her affection. It's not fair!" "My brother takes my mother for two weeks every year, and then calls me almost every day to ask what he should do for her." Such grievances are often expressed by the sibling who is the primary caregiver for an elderly parent. In some cases, the child "chosen" as the primary caregiver may not give other siblings the chance to do their fair share of caring for a frail parent, because he or she has always assumed this role of the "good child" and continues to play it.

Another important area of conflict among siblings may be differing views on approaches to parent care. Children who have more frequent contact with an aging parent may be less aware of his or her gradual deterioration, while children who see the parent infrequently may be appalled at the "sudden" changes in the parent's appearance and abilities. This may create conflict over how the parent should be cared for. One child may feel that "Dad would be better off in a nursing home where he could receive supervision of his medication and have his meals provided." Another sibling may differ, "Dad should remain at home where he's familiar with his surroundings and his own belongings, even if he doesn't always eat properly or remember to take his medicine." Such tensions may cause the siblings to retreat to old roles and familiar patterns of behavior. Brody states:

When such interpersonal problems occur among siblings they are not necessarily related to parent care. Rather the pressures are such that family relationship problems are reactivated or exacerbated. The caregiver's spouse or children may compete with the frail elder for time and attention. New battles may be fought in the old wars among siblings, old loyalties and alliances as well as old rivalries operate.

Financial issues are often a major source of tension among siblings. For example, the parent may depend on one child more than another for financial assistance. This is not necessarily the child with

the most financial resources. It is not uncommon for the child who is providing the most direct care to also be providing the most financial assistance. One daughter stated, "My mother lives with me and I have to pay for our rent, food, and her medical expenses. I work full-time and pay for a lady to come and stay with her during the day. My two brothers have better jobs and make more money, but they never offer to help pay for her care. She's their mother too."

The choice of an adult child to manage finances may be another issue that can create problems for siblings. When a parent chooses a child to act as money manager or to share a joint bank account, siblings may feel that there is emotional or financial favoritism in the family. When someone needs to be given power of attorney, as in the case of a parent with dementia or a chronic, degenerative disease, the choice of sibling and how the parent's money is spent may cause tension.

Caregiving arrangements are the result of a gradual, ongoing process. As the older parent becomes more dependent, patterns of care may develop that are based on implicit family norms. Hooyman and Lustbader state:

An unequal division of care tasks tends to underlie most sibling conflicts. Families generally follow the path of least resistance, with tasks falling to those living closest to the older person, to those with the strongest emotional need, to the females expected to be caregivers, or to family members with unstructured time.

When siblings' expectations of each other follow traditional gender roles, the child who usually becomes the caregiver is the daughter. Daughters often accept this role because of deeply internalized beliefs that parent care is their responsibility. If they put their own interests first, they may see themselves, and be seen by others, as selfish, uncaring, and unnatural.

The dependent parent may also prefer that the daughter assume this role, especially when tasks such as bathing and dressing are involved. This does not necessarily imply a lack of responsibility on the part of the sons; rather, it may reflect the cultural assignment of gender-appropriate roles. The gender-role stereotype may be reinforced by family and social views that caregiving is "women's work."

Single Adult Children. In aging families with only one child, caregiving responsibilities are experienced differently. The child may feel that she or he is the only one available to meet the parent's need and that there is no one else in the family with whom to share concerns, validate complaints, or assist with caregiving. This realization may cause anxiety for an only child, especially one who has never married and who has devoted his or her life to the parents and developed few outside relation-

Ambivalence is a common and even normal response when faced with the issues of caregiving

ships of equal intensity. This is not an unusual situation, especially in the case of older adult women and their aging mothers. Some adult children continue to live with their parents or return to live with them when the parents become more needy. Feeling isolated and overwhelmed, afraid of asking for outside help, and feeling guilty because they can't "do it all" may be some of the burdens of care faced by single adult children. Hooyman and Lustbader emphasize:

Single adult children may have more difficulty coping with their aging parents' physical changes and mortality because of their realization that with their aging parents' death, they will be totally alone, without immediate family. This awareness of being alone in the face of performing difficult caregiving tasks can result in the unrealistic expectation to attempt to be all things to their parents.

The Caregiver's Aging. The realization of one's own aging is not just an issue for the only child. As caregivers, adult children are faced with an aging parent who is deteriorating day by day and whose near future holds little but the promise of eventual decline and death. This experience may bring with it the realization of one's own aging and potential dependence on others for care. "Sometimes parents' aging and their failing powers," according to Brody, "awaken in middle-aged children intense negative feelings about their own decreasing abilities and the aging process. They may also be at the point of recognizing the gap between their own

Caregiving, no matter how loving the relationship, nearly always entails personal sacrifice and stress

earlier dreams and the reality of what they themselves have accomplished." Wondering "who will be there for me?" may be a disturbing concern for adult children as they attempt to juggle the role of caregiver with the various other roles they play.

Many adult caregivers are struggling with competing time demands and role responsibilities that may create conflicts for them. At the same time that they may be attempting to balance a career and provide for the needs of a spouse and their own adult children, they may be called on to offer emotional and, often, financial support to an aging parent.

Among women, the middle-aged years have become the peak of labor-force participation. Those who do not live with an elderly parent may fulfill some filial responsibilities by helping a dependent parent deal with agencies. Others may alter their work commitment or even quit their jobs because of the increasing demands of caregiving responsibilities. These caregivers, who themselves are aging, may allow little or no time for their own needs as they attempt to take care of everyone else's.

CAREGIVER SUFFERS STRESS

Caregiving, no matter how loving the relationship, nearly always entails personal sacrifice and stress, which varies according to many factors, such as the caregiver's characteristic life-style and environment, and the interaction between the two. Recent research by psychologist Richard Lazarus, at the University of California, Berkeley, suggests that daily hassles may have a greater impact on moods and health than major undesirable events do. This would seem to reflect the caregiver's experience. Although the origin of the stress might be

a traumatic life event happening to the elder, it is the daily hassles over a long period of time that prove to be stressful for the caregiver. V. Schmall and R. Stiehl, in *Coping With Caregiving*, have identified some common sources of caregiver stress:

- multiple demands on time, energy, or money
- conflicting responsibilities
- conflicting expectations of family, boss, dependent elder, and the caregiver
- lack of understanding about the elder's mental or physical condition
- difficulty in meeting the relative's physical or emotional needs
- the pressure of financial decisions and lack of resources
- loss of freedom and a sense of being trapped
- lack of support from other family members
- disagreement among family members
- unrealistic demands and expectations on the part of the frail elder
- lack of open communication
- trouble contending with the negative attitudes of other family members
- observable deterioration in the frail elder that is painful to watch
- problems with the caregiver's children, marriage, career, or health.

How the caregiver copes with these stresses also varies. Nevertheless, the most pervasive and most severe consequences of caregiving, according to Brody, are in the realm of emotional strain. When great stress is sustained over a period of time, the caregiver's adaptive mechanisms become overloaded, and their basic coping resources gradually can become depleted. The effects of this stress on the caregiver may be manifested in the following symptoms: fatigue and emotional exhaustion; gastrointestinal disturbances; headaches; sleep disruptions and insomnia; depression and moodiness; increases in amount of sleep, medication, alcohol, caffeine, or cigarettes; problems with concentration or memory; increasing irritability or impatience with others; feelings of helplessness, resentment, and unappreciation; thoughts of suicide; use of verbal, psychological, or physical abuse toward the elder; or neglect of the elder.

Some adult children, however, manage to adjust to their role without undue stress. The experience of caring, while stressful, can also be rewarding and satisfying and can provide growth.

MINISTERS HELP ALLEVIATE STRESS

Although pastoral ministers may not be able, necessarily, to aid caregivers in totally eliminating this stress, they can respond in such a way as to help alleviate it.

There is a tendency to look on those who con-

continue to care for an impaired elder, under conditions of severe strain, as role models. Indeed, many do deserve such recognition. There is a danger, however, in overly romanticizing caregiving situations where the strain is so severe that there is deprivation and suffering for the entire family. Brody observes that:

Whatever the dynamics are at work—symbiotic ties, the gratification of being the “burden bearer,” a fruitless search for parental approval that has never been received, or expiation of guilt for having been the favored child—excessive caregiving may represent not emotional health or heroism or love, but pathology.

By inadvertently upholding these model caregivers, we as pastoral ministers may be fostering an unhealthy dynamic between the caregiver and the elder. “It is a curious value,” remarks Brody, “that encourages others to continue caregiving no matter the personal cost but ignores the need of some people to be helped to reduce the amount of care they provide.” In so doing, perhaps we may be making it more difficult for caregivers to admit to themselves and others that they have limitations as well as strengths. In the end, we may be perpetuating their sense of isolation rather than recognizing and alleviating their stress.

Identify Community Resources. Caregivers can become so isolated and preoccupied with attending to the needs of their elder parents that they are not aware of the community resources available to their parents and themselves that can reduce some of this stress. Pastoral ministers can be prepared to provide some practical, preliminary advice by becoming acquainted with some of these resources. The pastoral minister may not have the time to investigate all the resources, but knowing one or two knowledgeable resource specialists in the field of aging can serve as a vital support for both the pastoral minister and the caregiver. Although each community’s resources vary, there are area agencies on aging in each state that might provide a helpful starting point for becoming more familiar with available services. The federal administration on aging has also published a lay person’s pocket-sized guide to resources for older adults in any community in the nation.*

Support groups are another service that can be helpful. The Family Caregivers Program, National Council on the Aging, 600 Maryland Ave. SW, West Wing 100, Washington, D.C. 20024, can be of assistance in locating support groups for caregivers in one’s own area and in providing pertinent information on how to start such a group.

*“Where to Turn for Help for Older Persons” (no. 01706200139-1), available from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20401.

In this ministry one also becomes sensitized to the powerlessness that many of these caregivers experience in terms of their lack of knowledge about normal and abnormal changes in later life. A time-limited educational series on caring for an elder parent is an excellent way of empowering these caregivers. This series, often sponsored by community colleges, social service agencies, hospitals, and parishes, covers such topics as physical and psychological aspects of aging, legal concerns, living environments, community resources, family communication, and the process of grieving. Such a series can be a nonthreatening forum for these caregivers for receiving not only practical information but also informal support.

Understand Caregiver Issues. The pastoral minister who is aware of the underlying issues and feelings associated with the caregiver role can serve as an effective pastoral companion on the way. It is vital for the pastoral minister to allow the caregiver to tell his or her story. Some of the issues that the caregiver must deal with include the following:

- The adult child may have an image of the parent as extremely independent and self-sufficient and must learn to accept the elder’s frailty and limitations.
- Likewise, the adult child may also have unrealistic expectations of himself or herself as caregiver and must become reconciled to his or her own limitations.
- The caregiver may feel the need to provide all the care personally and must learn to accept outside assistance.
- Despite feeling a need for the parent’s approval, the caregiver must be able to face the consequences when unpopular decisions might need to be made for the elder’s welfare.
- The adult child may have to relinquish his or her own plan for how the elder “should” live and respect the elder’s right to self-determination, insofar as it doesn’t endanger him or her.
- Old dysfunctional patterns of interacting with the parent and siblings must be discarded and new ways of communicating attempted.
- The adult child will have to face the death of the parent and work through the loss.

Being there to listen without judgment and to validate the caregiver’s range of feelings can be of great help.

Be Attentive to Stress. In listening to the caregiver’s story, the minister needs to be attentive to the signs of stress described above. When these signs become evident, the pastoral minister should explain the significance of them to the caregiver and help the caregiver reevaluate his or her position in relation to the needs of the parent, the needs of

The most pervasive and most severe consequences of caregiving are in the realm of emotional stress

others, and the needs of himself or herself. Ministers should also explore with adult children ways they can take better care of themselves so that they can continue to provide appropriate care for their dependent parents even if it might mean reducing their personal involvement and enlisting the assistance of professional helpers. Finally, ministers should encourage caregivers in implementing and

following through on any plans they have worked out together. Such emotional support from ministers and the informal network (family and friends), along with tangible assistance from the formal system (agencies and institutions), can lessen the caregiver's strain and help him or her avoid burnout. When the pastoral minister strives to embody such an informed and compassionate pastoral presence, he or she is working both to strengthen the adaptive capacities of caregivers and dependent elders and to influence their environments so that transactions are more mutually satisfying.

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Self-Help Groups Now Helping Millions

Self-help groups are becoming a major new health trend. Christopher Farley, in *USA Today*, reports that there are now at least 500,000 self-help groups in the country with more than fifteen million members. Most groups are oriented to people coping with medical problems.

Psychologist Kenneth Maton, of the University of Maryland, has found self-help groups to be growing at a rate of about 10 percent a year. Half of them are patterned after Alcoholics Anonymous, using a twelve-step program for recovery.

Frank Riessman, director of the National Self-Help Clearinghouse, in New York City, says, "There are self-help groups for about any condition you can think of." Surgeon General C. Everett Koop endorsed such groups

last year by proclaiming, "I believe in self-help as an effective way of dealing with problems, stress, hardship, and pain. . . . Mending people, curing them, is no longer enough; it is only part of the total health care that most people require."

To locate a group that fits a person's particular need, several national self-help clearinghouses can be helpful. For information, send a stamped, self-addressed envelope to (1) National Self-Help Clearinghouse: Frank Riessman, Director, City University of New York Graduate Center, 33 W. 42nd Street, New York, NY 10036; (2) Self-Help Clearinghouse: Edward Madara, Director, St. Clare's-Riverside Medical Center, Denville, NJ 07834; (3) Self-Help Center: Daryl Isenberg, 1600 Dodge Avenue, Suite S-122, Evanston, IL 60201.

THE ALCOHOLIC'S REENTRY AFTER TREATMENT

GUY FRANCIS NOONAN, T.O.R., M.A.

A major health problem in the United States, alcohol addiction is not one-dimensional. Nearly 50 percent of those who seek help through rehabilitation programs are dual-diagnosed. Besides being alcoholic they may also be "co-dependent" (as spouse of an alcoholic) or an adult child of an alcoholic parent. Reflecting trends in secular society as a whole, nearly all religious communities and dioceses show an increasing number of members who have undergone rehabilitative inpatient care for alcohol dependency. As acknowledgment and acceptance continues, the "alumni" will increase. Treatment centers are filled to capacity and show waiting lists projected for many months. Nature is nonselective regarding those who stand in need at the door: priests, sisters, brothers, bishops—all complete the roster for application.

Regardless to which program the community or diocese subscribes, certain key traits of the disease, which become evident through treatment, have an important effect during the early days of recovery and the crucial period of reentry into the diocese or community. Life for the alcoholic is unmanageable, and during the recovery process, much energy is necessary to bring new structure and meaning to living. Recovery is a long-term development; much time is needed beyond in-house treatment for the individual to become healthy and life to become meaningfully productive again. The spirituality that the recovering person seeks is woven into a new understanding of self, others, and God. The goal is ultimately one of increasing understanding so that communal praxis will become better.

CONTEXT OF ADDICTION

Alcoholism emerges from a wider context that has been described as a disease or syndrome within

society as a whole. It is crucial to consider this at the outset because it helps to explain a cognitive, emotive, and spiritual system that is destructive not only while the person continues to drink but after detoxification as well. Anne Wilson Schaefer reviews this topic in her book *Co-dependence: Misunderstood Mistreated*:

I am postulating a basic, "generic" disease that I call the addictive process. I believe that co-dependence, alcoholism, eating disorders, obsessive-compulsive personalities, and certain psychoses are all outgrowths of this basic disease process. . . . The addictive process is an unhealthy and abnormal disease process, whose assumptions, beliefs, behaviors, and lack of spirituality lead to a process of nonliving that is progressively death-oriented. This basic disease, from which spring the diseases of co-dependence and alcoholism—among others—is tacitly and openly supported by the society in which we live.

Schaefer addresses the addictive process as being a matter of wider concern than of alcoholism. She raises the possibility that the gulf between wounded and healer may be narrower than traditionally assumed.

Schaefer and others point out that even after the person is detoxified and no longer ingesting alcohol or other drugs, an addictive personality still persists. The person, often called a "dry drunk," manifests behavior, thoughts, and attitudes associated with drinking while remaining chemically free. This phenomenon betrays an underlying, more subtle disease. It is best known in reference to alcohol recovery but is also present in food, sex, and gambling addictions and in addictive relationships.

Signs of the addictive personality are varied. For example, some persons experience a cycle of gaining, losing, and regaining weight, in which the gained pounds exceed those lost. The phenomenon

of addictive relationships is a well-known reality in our society. Many spouses or adult children of alcoholics (ACoA's), though themselves not chemically addicted, are coming to understand that they are damagingly affected within the context of the relationships they maintain. They are co-dependent. Compulsive sexual activity, usually lacking in relational and other healthy developmental aspects, is being more frequently reported both in the church and the nation than in the past. All of these examples are different manifestations of a common underlying tendency toward addiction.

It is assumed, then, that the alcoholic suffers on two fronts: from increasing physical dependency on the chemical ethyl alcohol and from a predisposition to become addicted. In recovery, and during separation from the in-house recovery program and reentry to the religious community or diocese, the individual participates in stressful passages. During this time he or she is particularly vulnerable both to relapse (a symptom of the disease) and to "transferred" or "cross-addictive" behavior. The person remains on the brink of slipping into addiction to nicotine, caffeine, sugar, over-work, and the like, which look like harmless compensations. In fact, they are disease in more clever disguise.

ADDICTION A SEDUCTIVE PROCESS

Both the addiction syndrome and chemical addiction are seductive. The alcoholic's experience makes this abundantly clear: in most cases the addiction is activated long before the person is aware of it. Cognitive and emotive processes become distorted early on as part of the addiction syndrome and are further affected by any dysfunctional family contexts. In addition, to the degree that the hereditary theories of alcoholism are correct, the alcoholic is genetically inclined to addiction; once this addiction is activated, the person's inner processing of reality is further complicated through drugged distortion as he or she becomes increasingly chemically dependent.

The chemical addiction itself is covert because the person adapts metabolically before any change is apparent either to the individual or to her or his friends. As James Milam and Katherine Ketcham write, in *Under the Influence*,

It is ironic because most diseases incur immediate and obvious penalties, not benefits, and result in reduced functioning rather than improvement in functioning. But in the early stages of alcoholism, the alcoholic is not sick, in pain, or visibly abnormal. In fact, the early, adaptive stage of alcoholism appears to be marked by the *opposite* of the disease, for the alcoholic is "blessed" with *super-normal* ability to tolerate alcohol and enjoy its euphoric and stimulating effects.

LIFE BECOMES UNMANAGEABLE

Alcoholism is truly a "dis-ease" within a disease.

The balance in the individual's life is progressively upset. In varying degrees, one becomes more emotionally ill at ease and, usually, ministerially and vocationally distressed. This is underscored by the first step in the twelve-step program of Alcoholics Anonymous (A.A.): "The alcoholic admits powerlessness over alcohol and that his or her life has become unmanageable."

This state of unmanageability should not be underestimated nor its effects diminished in the understanding of religious superiors and those significant others related to the recovering person. This is especially important to keep in mind when dealing with a person in "early bottom" recovery, that is, in cases wherein the dramatic evidence of alcoholic unmanageability (blackouts, loss of job, etc.) may not yet be present. Nonetheless, dramatic or not, a physical, emotional, and spiritual havoc has been working for many years within those addicted to alcohol; the individual and her or his community of friends may be unaware of the real extent of this havoc. A stable recovery situation is essential both to shed light on all other aspects of the unmanageability (emotional, physical, spiritual) and to shore up the instability experienced within.

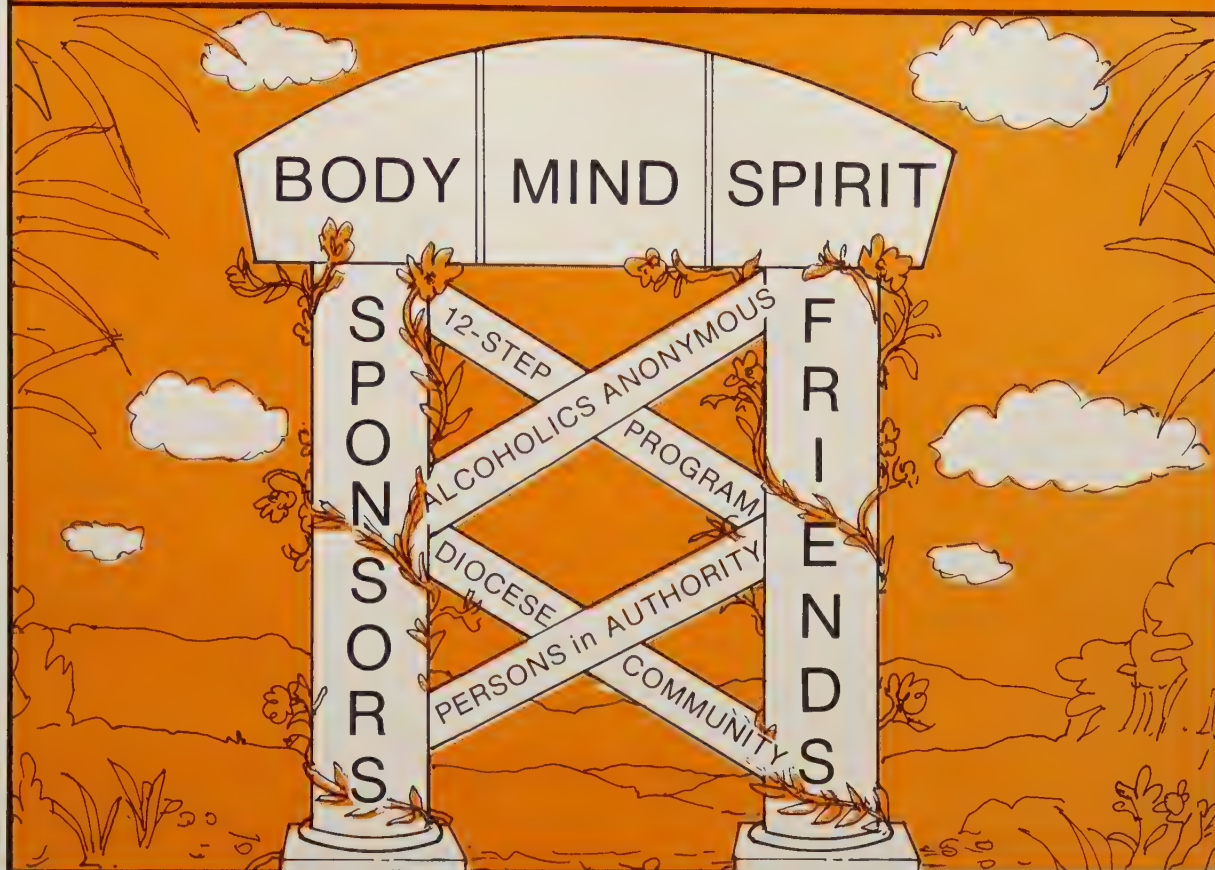
In many instances unmanageability may have preexisted both "problem drinking" and alcoholic drinking. Indeed, alcohol may well have been the sedative of choice in dealing with pent-up emotional energy from traumas that were never adequately handled during years of being reared in a nondiagnosed, dysfunctional family situation. Recovery is multileveled. After developing a firm basis in sobriety, the individual must then begin work on other issues highly charged with emotion and symptomatic of "chronic shock."

STABLE ENVIRONMENT NECESSARY

In-house care is only the beginning of recovery; we are dealing with a disease with physical, psychological, and spiritual ramifications. The person in early recovery, though discharged, is still sick and suffering. According to Milam and Ketcham, "The 'sober' recovering alcoholic is baffled by continuing depression and anxiety. Hopelessness and despair are overwhelming. When problems persist the sober alcoholic is frustrated and afraid. The depression and anxiety are actually long-term (or protracted) withdrawal symptoms, and they indicate that the cells are still suffering from damage caused by alcohol."

The dependent person has been habitually reliant on chemicals, not persons. He or she is a neophyte in expressing the processes within. Out of touch with feelings or afraid to acknowledge them, a recovering alcoholic needs a stable environment in which to learn gradually to relate to persons in the community. The A.A. program is essential. Without ongoing intervention (such as the self-help

PROVIDING the STABLE ENVIRONMENT NEEDED by a RECOVERING ALCOHOLIC



program of A.A.), the individual may continue to deteriorate in body, mind, and spirit despite abstinence from alcohol and other addictive substances. This progressive downward spiral is arrested by a stable context of friends and trusted sponsors who themselves understand the struggle to become free. These relationships are crucial.

Also, changes in plans that affect the early recovering alcoholic ought not to be made lightly or without introduction, information, and dialogue with the recovering person. The recovery process can be unnecessarily and dangerously retarded when stability is not safeguarded by those who have authority to do so. For these reasons, adequate planning regarding placement is necessary before the person leaves treatment.

FEELINGS NEED PROCESSING

Rigidity is one of the behavioral symptoms of the disease. The addicted person shows little healthy spontaneity in responding to life situations. The in-

ner life is one of high control and retreat from the outer world, regardless of how loud or participative she or he may appear externally.

Denial of feelings is intrinsic to addiction. The alcoholic knows how to numb feelings, not process them; he or she denies them rather than see them to resolution. Acknowledging feelings and learning how to express them and to cope with them is new terrain for the pilgrim on recovery. He or she is reversing a life-long pattern of exercising "apparent power" over feelings through sedation.

Through time in the program and abstinence from alcohol, the feelings gradually begin to surface. This too is an essential part of recovery, yet it is a most confusing process. In fact it is completely contrary to what was learned by an individual raised in a dysfunctional family setting, a highly likely factor. Wayne Kritsberg, in *Chronic Shock and Adult Children of Alcoholics*, observes:

Growing up in an alcoholic family can be a series of trauma/shock/repressions ... Many adult children

(COA's) from alcoholic families, because of the inherent nature of the alcoholic family, suffer from *chronic shock*. Chronic shock is the experiencing of a catastrophic event and not resolving the physical/psychological effects of that catastrophe. The loving support and safety that a child needs to resolve traumatic issues does not exist in the alcoholic family. The alcoholic family is not a safe place for the child. . . . The child raised in an alcoholic family learns to deal with the traumas of life in a way that helps him [or her] survive, but this does not release the child from the emotional effects of the trauma.

RECOVERY IS EXHAUSTING

Reversal of addiction involves change, and change expends energy proportional to the results intended. Many persons who have undergone treatment in a residential program experience physical fatigue during the initial year(s) of recovery. This may be partially explained by the widespread physical destruction and consequent repair throughout the body. It may also be due, in part, to elements of depression common in recovery and also to ministerial disorientation ("What do I really want to do with my life in sobriety?"). At the same time, I believe there is also a psychological and spiritual process that explains a degree of this fatigue.

All persons construct inner "maps" throughout their lives, which chart the way they interact with the world and other people. During recovery, these maps are subject to total revision. As an Alcoholics Anonymous publication describes it, this revision "appears to be in the nature of huge emotional displacements and rearrangements. Ideas, emotions, and attitudes which were once guiding forces of their lives are...cast to one side, and a completely new set of conceptions and motives begin to dominate them." The process is exhausting and exhilarating at the same time. The passage is ultimately life-giving and salvific. Nevertheless, like all conversion paths, there is tremendous struggle and energy expended along the way. Progress is only gradual and often unremarkable from day to day. Nonetheless, time is an ally so long as the recovering person stays involved in the program, participates in discussion at meetings, cooperates with a sponsor, and reflects on the relevant literature.

The walls of addiction were gradually built. So, also, is the mortar of denial only slowly chipped away. Hesitatingly, one walks from initial admission through compliance ("I'll go along with whatever you say") to acceptance ("I didn't know how sick I really was") to surrender (accepting the chronicity of the disease and recognizing that continued help will be necessary).

SPIRITUAL LIFE A GOAL

Recovery demands a transformation to the depths of one's being; the alcoholic is counseled to go to

any lengths to find a spiritual experience. Yet, much like the imprisoned demons of Dante's *Paradise Lost* (in the depths of hell, Satan is imprisoned behind a wall of ice kept frozen through the beating of his own wings), the alcoholic's spirit is often weighed down by anger and inner rebellion. These feelings must be tamed and banished if recovery is to become effective. The person must surrender, and the inner wars must cease. As described by Harry Tiebout, M.D., in *The Ego Factors in Surrender in Alcoholism*,

"Surrender" is an emotional step in which the Ego, at least for the time being, acknowledges that it is no longer supreme. This acknowledgment is valueless if it is limited to the consciousness; it must be accompanied by similar feelings in the unconscious. . . . The effects of surrender on the psyche are extremely logical: the traits listed as characteristics of the Ego's influence are cancelled out. The opposite of king is commoner. Appropriately, Alcoholics Anonymous stresses humility. . . . The opposite of drive is staying in one position, where one can be open-minded, receptive, and responsive. . . . As one sees this struggle in process, the need for the helping hand of a deity becomes clearer. Mere man alone all too often seems powerless to stay the force of the Ego. He needs assistance and needs it urgently.

The goal is ultimately a disciplined spiritual life. Through the recovery process of the twelve steps, the alcoholic seeks to undergo an organic, relational, experiential, and transformative process, which is the goal of all programs of spiritual growth. What is described here is subtle but powerful. The recovering person seeks abstinence, plus mental and emotional change, spiritual change, and daily spiritual practice. All serious seekers quest for this, yet for the alcoholic it is critical: only this fourfold approach makes a successful recovery possible.

Outside this process is the "way of death," stated this way to underscore the reality of a lethal disease. Before recovery was initiated, the god in the addict's life was alcohol, drugs, and her or his own ego. It is no small truth that alcoholics describe themselves before recovery as agnostics. Through the twelve steps, a foundation and structure for spiritual living is constructed: acknowledgment and dependence on God or a higher power, self-examination to contain the propensity for the human will to run riot, meditation and prayer, and a sense of mission directed toward others who are suffering.

TRUST IS FUNDAMENTAL

The spiritual experience being discussed here is complementary to but not synonymous with the spirituality of structured religions or the spiritual disciplines of religious life or the priesthood. The root of the word "religion" is *religare*, "to tie or to bind." The focus of the binding is that which we

call God, and expectations of individual and group conduct follow from this creedal posture.

In the recovery process, however, the initial bonding is not necessarily focused on the Godhead, but rather on a recovery group. Further, God is never defined, and one is bound to no particular mental appropriation of images to belong to A.A. Separating from the addiction, one slowly strives to reunite with one's fellows and to grow to trust human relationships. This is no small consideration. Trust is fundamental to human growth and yet so lacking in those whose lives have been affected by drinking or by lack of healthy nurture in an alcoholic situation. Growth in the ability to trust cannot be forced; it evolves slowly as a person participates in the recovery process. Healthy trust in a relationship with God will usually only develop through a gradual development of trust through, with, and in others.

Where trust is lacking, relationships of reciprocity and friendship are also lacking. The self is distant and perceives others radically and precisely as that, as other, a hostile block to one's perceived good. The person affected by alcohol is rarely aware of how distrustful he or she has become. The individual has become a survivor and relates to others most often with behavioral patterns (isolation, control, distrust) that seem to help him or her cope. Although unknown at the time, this coping usually also causes further pain.

It makes perfect sense, therefore, that the recovery process slowly inclines one toward a life inventory (steps four through seven and ten) and an acknowledgment of those whom one has harmed (steps eight and nine). The addicted person is cautioned to take seriously the havoc that addiction can wreak in relationships. The disease must be recognized for what it is: cunning, baffling, and powerful. It takes time for the person to see the far-reaching effects of addiction, and only gradually will he or she move from the perception of others as a block to the understanding of others as an invitation for an I-Thou relationship of mutuality.

No doubt there are persons in community who have been offended by the alcoholic. No doubt superiors have also experienced difficulty in relating to the person. It is essential to keep in mind the insidious and far-reaching effects of the illness and to be able to forgive the recovering person and recognize the struggle for what it is—an illness. And it might be a good thing to look for what is addictive in oneself, also. Of course, no one is expected

to excuse inexcusable behavior or refrain from responsibly challenging the individual to review his or her actions and motives.

ALL MAY BENEFIT

Members of a religious community or diocese should refrain from categorizing alcoholics as a particular personality group and recognize that they probably represent a cross-section of personalities within the community as a whole. The major difference is that the alcoholic became dependent on ethyl alcohol and began a much distorted journey from that time on. The alcoholic does not have the market in dysfunction cornered, however. To the degree that the community is committed to ongoing formation in the lives of all, so to the same degree should they become open to the insights of twelve-step recovery that are available to everyone.

It would be helpful if authorities and community members could learn to recognize the behavior within the ranks that is symptomatic of the "addiction syndrome" and in need of intervention: eating disorders, addictive relationships, cravings for power, and unhealthy behaviors of obsessive-compulsive personalities, dependent personalities, and adult children of alcoholics. These and many other forms of compulsive behavior are well represented in religious communities and among the ranks of the clergy. Most often they are symptoms of warped dependence on other persons, places, or things and impede healthy growth and meaningful interdependence. Why should it be otherwise? The disease process is systemic in our society. The danger is that in caring for others, we may not take time to acknowledge the serious need to attend to our own individual and corporate shadows and care for ourselves.

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MAJORITY REPORT

JAMES TORRENS, S.J.

1.

Poor Ray, you know,
pocket without a cent.
Every buck he garners
given out or lent.

Same old cotton shirt
begging a wash,
and the holy shoes
with their mud slosh.

Poor guy, still gassing up
the fish-tail car.
Still picks up riders.
Alive so far!

For the wife and kids
I'd wish him sense.
A poor figure, Ray.
Makes a friend wince.

2.

assert
sell your . . .
stand up for
toot your
insist
speak out
don't take

don't
be the last to
wallflower
gunshy
a mouse

3.

a man's world's closed
to a holy joe

fellow gets some God
in the head and he goes off it

the born again, like drinkers,
can never get enough

too many already of the God-
hungry. it's not healthy

just between us, boy

4.

Rose now
a real problem
takes things to heart
like Ethiopia
those little rib cages
get into her conversation

no sooner someone dies
Rose's there to help
must keep a pot on
specially for funerals

just mention
the street kids
dealing and using
wasting
and the runaways
the beaten blue
presto you'd think
they're hers

Not many laughs
in a day like hers

5.

Come on, Samaritan,
come on, keep moving.
Or stop and be sued.

6.

a list of the plain dumb
lodger lodging a complaint
against the noisemakers
a college roommate pounding
when her roomie has the smile locked on
a corporate whistle blower
witness witnessing against the gang
the blessed fools!

7.

In a rift of spouses
don't get your fingers slammed.
Arab will boil at Jew
to their dying day.
Get brothers into business
and you'll see bad blood.
Try breaking up a dogfight,
you'll get bit.
Keep your nose clean,
let them go at it.

8.

in the fairy tale
he waits and waits until she is grown up
in the fairy tale
they welcome a Downs infant
in the fairy tale
he does fine work that no one's eye will see
in the fairy tale
she gives her kidney to a relative unknown
in the fairy tale
she stays to nurse him when he's laid flat
Pearl is the best response to irritation
in the fairy tale
in the fairy tale

I am going to begin by asking you a favor. Please wrestle a bit with this poem, which may at first seem a jumble, before you go on to read what I say below. In that way, if there is any discovery to make, you will have the satisfaction of doing so yourself. So I will allow here for a pause.

* * *

Now for a few comments that I hope will be superfluous. By "majority report," we all understand to mean a statement that the more numerous members of a group, those in control of the votes and the media, have issued. The phrase actually implies its opposite, a counterstatement that we call a "minority report" and that often enough bears some looking into. "Majority report," in its most general sense, draws upon group preferences and prejudices. It produces the consensus of the worldly wise. It assumes, most of the time, that you must watch out for yourself and keep a wary eye on the other fellow. The majority report can employ idealism as part of its strategy, its rhetoric, but does not expect to find ideals lived up to in real life.

The set of contrary, or minority, attitudes can seem, to people with some experience of the world, pretty foolish, pretty naive, like the grasshopper fiddling while the ants gather in provisions. Those who live by these contrastive, these idealistic, attitudes are going to get hurt continually. This, at least, is what we will keep on hearing from the sidelines voice that remains skeptical of counter-cultural values. And what values might these be? In the Christian tradition they are listed at the outset of the Sermon on the Mount; their very position shows them to be the base and foundation of the teaching of Jesus. In eight statements, pithy and paradoxical, we are told what makes for happiness. The poem presents them, with the order somewhat mixed, in the voice of the sidelines observer. The reader will, no doubt, find some alternative versions springing to mind.

Appraising Candidates for Religious Life or Priesthood

DAVID F. O'CONNOR, S.T., J.C.D.

We believe that the call to religious life or priesthood is a call from God. It is he who takes the initiative; it is the Lord who issues the invitation. Providentially, each one of us is invited to lead a specific style of Christian life and service. Therefore, we are very much aware that we are dealing with mystery and divine grace when we consider our own vocations and, especially, when we are called on to make some evaluations about the vocations of others. We have a healthy Christian disinclination to be too negative or overly critical in our estimation of others. Conscious of our own very human limitations and sinfulness, we do not look for perfection in those who come to our formation houses and seminaries. We are far more inclined to accept the candidates who come to us as they are—with the genuine hope that they will develop into well-rounded, happy, productive servants of the Lord in the vocational setting where God has called them.

When I look back and recall how very selective some religious institutes and seminaries were in the past, I sometimes think that formation personnel were, at times, profligate in their rejection of some candidates. I shudder to think of all the young men who were perfunctorily sent home from the seminary because they could not easily grasp the study of Latin and Greek. Too frequently, it seems now, only the academically superior were permitted or encouraged to continue in their seminary studies. Those were the days when we had an abundance of candidates.

Today, we have the opposite situation, in which we are faced with an aging group of religious and priests and where relatively few Catholic men and women display any interest at all in following us

into a celibate and dedicated form of ecclesial life. Now we are grateful when any potential candidate appears on the scene. And that can be a problem. We may fail to evaluate adequately the potential of the candidate, to his or her eventual detriment and that of the institute, diocese, and church. No longer severe, we may have become too lax.

FORMATION AN ONGOING PROCESS

The purpose of religious formation is to foster the overall growth of suitable men and women in a life of dedication and consecration to the Lord. Formation is a process that starts at entrance and continues until a person meets the Lord in death. It is a process of becoming more and more a disciple of Christ; there is no standing still. Following the Lord does not end this side of the grave.

Formation takes into consideration that the adoption of a certain style of Christian life, with its own expectations and responsibilities, also implies its own spirituality in which people must be trained. Whereas each human being is unique, one's Christian way of life or spirituality will be shaped, among other things, by the particular vocational setting in which one finds oneself. If one is to live as a religious or priest, then one must mature as a Christian person within the scope of that vocation.

Therefore, the formational concept is based on the conviction that people can grow and develop and that God's grace is primary in this life-long process. The purpose of initial formation is to share the patrimony of the church and of the religious institute with the new candidates. It must involve helping the young religious or seminarian remove

the obstacles to growth, so as to facilitate openness to what is ahead. It is meant to foster greater self-knowledge and promote a deeper personal relationship with the Lord. Although experience is important, it may not always teach, so candidates need to be challenged and to learn to exercise discernment so they can benefit from their experience.

The role of formation personnel will vary somewhat according to the stage of development of each person. There are certain responsibilities that are always present, however: helping the candidate discern God's action in his or her life, companioning the man or woman in his or her pursuit of the Lord, nourishing the spiritual life with solid teaching, and fostering the practice of prayer.

All of this is based on the assumption that God does act through people and through the church and that grace is mediated through word and sacrament. It is the responsibility of formation personnel to help candidates discern the call of the Lord and prudently estimate their personal capacity to embrace the life and advance to profession or ordination. Formation personnel must also consider the good of their institute and the good of the church, as well as the good of the individual people whom they are directing and guiding. It is unfair to all concerned to bring into formation programs and seminaries those who are not ready for them or to keep those who are obviously unfit candidates.

CANDIDATE'S SPIRIT TESTED

The church has always been aware of the need to scrutinize carefully the qualifications and the motives of those who present themselves as candidates. During the early history of the church, people were admitted to the monastery only after their basic suitability had been considered. St. Antony of Egypt (ca. A.D. 251–356), the founder of the eremitical life, attracted many disciples to the hermitages about his own cell. It is estimated that at the time of his death there were five thousand monks who were under his spiritual direction. Nevertheless, he did not welcome everyone with open arms:

We have, for example, the account of the probation of St. Hilarion, whom Antony detained for several months, and of Paul the Simple, whom Antony kept standing at the door for four days before consenting even to test him, and then subjected him to many weeks of trial before admitting him to the life of the brethren. We may presume that these were not uncommon cases, and no doubt many applicants were rejected for their inability to measure up to the rigid standards set by the man whose sanctity and way of life were to carry such tremendous weight in the development of monasticism. . . . (J. McGuire, *The Postulancy*, Canon Law Studies, no. 386.)

Before St. Benedict, John Cassian (ca. A.D. 360–435), who was a contemporary of St. Augustine's, was the preeminent figure in the development of

Western monasticism. He put potential candidates through a minor ordeal before admitting them to the monastery:

One, then, who seeks to be admitted to the discipline of the monastery is never received before he gives, by lying outside the doors for ten days or even longer, evidence of his perseverance and his desire, as well as of humility and patience. And when prostrate at the feet of all the brethren that pass by, and of set purpose repelled and scorned by all of them, as if he was wanting to enter the monastery not for the sake of religion but because he was obliged; and when too, covered with many insults and affronts, he has given a practical proof of his steadfastness, and has shown what he will be like in temptations by the way he has borne the disgrace; and then, with the ardor of his soul thus ascertained, he is admitted. . . . (McGuire, *The Postulancy*.)

After admission, the scrutiny continued. At least a year was spent by the candidate living in the guest house under the supervision of the guest-master while, as an aspiring monk, he performed the most menial of tasks. It was expected that the aspirant learn humility and patience while serving the needs of visitors to the monastery.

Finally, the Rule of St. Benedict evidences the monastic tradition of making admission difficult, a tradition, as we have seen, that goes back to the earliest days of monasticism. The trial was intended to be a genuine test of the ability of the aspiring monk to persevere:

[The aspirant] is not admitted for four or five days, and during this time he is subjected to harsh treatment [*iniurias*] and difficulty of entry [*difficultatem ingressus*]. St. Benedict is not specific about the nature of the harsh treatment and the difficulty of entrance, but clearly wants a searching examination of the man and his motives for coming, and a preliminary test of his patience and persistence. As a biblical justification for this procedure, he adopts the same passage of 1 John 4:1 as is used by the Rule of the Master: Test the spirits to see if they are from God. (T. Fry, ed., *The Rule of Saint Benedict*.)

This stringent attitude toward the acceptance of candidates is repeated in the writings of future founders. For example, St. Ignatius of Loyola, at the inception of the Society of Jesus, when the needs were great and the numbers few, did not hesitate to urge caution and care in the selection of candidates. The superior was told that "he should be very moderate in his desire to admit." In fact, late in his life, Ignatius expressed the opinion that if he were to desire to live a longer life it would be in order to be more stringent in accepting candidates. His concern was for quality and not just quantity.

CANDIDATES MUST BE SCRUTINIZED

The 1983 Code of Canon Law, in canon 642, reasserts the ancient obligation of religious superiors

I believe that the major issue many religious superiors face is a personnel problem

to be vigilant that only those candidates for religious life who have the required age, health, character, and sufficient qualities of maturity to embrace the particular life of the institute be admitted to the novitiate. Most institutes have an acceptance process that—while respecting the rights of candidates to their good reputation and to their privacy—involves the examination of the candidate's background, education, health, and general suitability, based on the criteria established by the community. Customarily, after reviewing the application and other written documents, face-to-face interviews are held. Also, at some appropriate time in the process, psychological tests are administered. Generally, also, there is a team or board that examines this material and offers its recommendations to the major superior and his or her council for official consideration.

The health of the candidate is usually verified by the submission of a report given by a reputable physician after a thorough physical examination. If a candidate has a good medical history and is presently in good health, there will usually be no problem in accepting him or her. Every community has its own basic expectations, determined by its mission and life-style. Although handicapped people are not excluded by this canon, an apostolic community will generally be very reluctant to accept them if their physical limitations are likely to impede the fulfillment of the apostolate in which the community is engaged.

The academic records of candidates will often indicate their ability to engage in the required studies necessary to prepare them for service in the community. The estimation of their maturity, how-

ever, is more difficult. Personal interviews and a knowledge of their background will help in coming to some initial and overall judgment in this matter. Most institutes do require at some suitable time that candidates take a battery of psychological tests and interviews. In this matter, the proper releases on the part of the candidate are necessary so that both the medical and psychological testing data can be reviewed by the appropriate people on the acceptance board. The release should state clearly the purpose of the examination, the people who are going to see the report, and what will be done with the report subsequently. Furthermore, it is right and proper that the candidate be given some feedback on the testing by the professional who interprets the data. Also, the psychologist should instruct those who are going to read the report on the nature, use, and limitations of the information.

The professionals or experts who are employed for this screening should have some understanding and appreciation of the particular life-style the candidate will enter. Those who do not understand the life of the religious or priest need to be properly instructed so that the expert can have a better idea of the characteristics that the candidate ought to possess to be seriously considered for acceptance. Although the desirable qualities need not be fully developed—much depends on the age of the candidate—reasonable hope should be present that these qualities can be developed so that the candidate will grow into a mature, responsible, and productive member of the community.

In carrying out this serious obligation of prudently selecting candidates for the institute, superiors, in my opinion, would do well to listen to the wiser and experienced members of their religious family, especially those who have been in formation work for many years. Frequently, many of them are intuitive and sense early the suitability of new aspirants and candidates for the particular life-style of the community. This charism of discernment may be a gift of the Spirit. It is not readily learned or transmitted to others. So, while not neglecting the ordinary means of forming good judgments, superiors and formation personnel would do well to value the spiritual insights of these experienced men and women. Also, the long-standing practice, in many religious institutes, of canvassing the larger community for its opinion before an aspirant is accepted or a novice is professed is one of proven value.

COMMUNITIES NEED HEALTHY ADULTS

The religious life is not meant to be a catchall for every pious person in the church who is looking for a nice place to live and something to do. Apostolic institutes, in particular, have a great contribution to make in the ministry of the church. They are not therapeutic communities established to meet the special needs of people who want to

join them, as for example, in the case of a candidate who intensely yearns to find love and acceptance. These institutes exist to serve others. Although it is hoped that in their community life the members will, indeed, find a fraternal or sisterly support group among their religious brothers or sisters, no religious community can promise anyone who joins it that his or her need for intimacy will be met. Intimacy is a gift that people give to one another; it cannot be forced or demanded.

People who have special needs, whatever they may be, cannot expect to have them met in the religious life. We all have basic human needs, but it is simply not fair to think that they can be intentionally and directly met by entering religious life. For example, friendships among religious of the same community are common. They may not develop for one reason or another, however, between some religious. That is perfectly understandable, for that is the nature of friendship. The most we have a right to expect of our brothers and sisters in religion is their Christian love, understanding, and concern.

Too frequently in recent decades, we have seen people seeking out religious life because they wanted a peaceful, warm, and stable environment. But apostolic religious life is not meant to meet such a "need." It may do so, but that will be incidental to its main end and purposes and often of short duration. Sometimes people who feel inadequate or who have failed in other endeavors may turn unconsciously to religious life to experience acceptance and status. This is not a good reason to join a community and does not bode well for their future. Also, far too often, in my experience, the acceptance of candidates with physical disabilities has worked against the community who accepted them. In the course of time, the original docility and openness of the handicapped religious disappeared and was replaced by demands for special attention. The dynamic of psychological compensation had set in.

Likewise, religious institutes ought not to accept candidates who are too young or too old. The very young (teenagers) are often, naturally, underdeveloped and immature. We should let them grow up first. Religious life is for adults, not children. The older candidates (midthirties) are frequently set in their ways and unable to adapt easily to a new way of life. They may find the demands made on them in an apostolic community too psychologically and physically burdensome. Often, their expectations are unrealistic and they end up disappointed and unhappy. Obviously, there are exceptions to all of these cases. Careful and prudent evaluation is necessary.

Aspirants who are obviously unqualified—for whatever the reasons—should be gently discouraged. I have in mind, for example, a man or woman who has been recently divorced. (Granted, if an ecclesiastical annulment is eventually obtained, that

person might be given some serious consideration—consideration then, not now!) Likewise, if someone has just been released from extended psychiatric care or prison, common sense tells us that this person ought not to be considered at this time. Or if someone requires kidney dialysis or has some other inhibiting chronic illness or severe physical handicap, he or she ought not to be considered for life in an apostolic institute. If the psychological testing indicates that there is confusion regarding sexual identity, it would be far better that the candidate resolve this outside of the religious life or a seminary environment.

Problems, however, will arise in the gray areas, where the situation will be more complex. For example, where a potentially good candidate comes from a very stress-filled family background of chronic alcoholism, debilitating poverty, mental sickness, or terrible violence, the decision to accept him or her, even after using all the ordinary measures necessary to make an informed and prudent judgment, might have to be a conditional one. Time will, inevitably, indicate the wisdom of the decision.

Religious institutes must still exercise a great deal of discretion in the selection of candidates. Every community has its sick members and an aging population, but they are joyfully accepted and are not considered to be problems. Every religious superior, however, is aware of people in the community who do present problems for the religious they dwell with or the people to whom they are supposed to minister. In fact, I believe that the major issue many religious superiors face is a personnel problem. A significant amount of energy (not to mention finances) has been expended over the years in trying to help a growing number of religious and priests resolve deep, personal, psychological problems. These unresolved problems burden them so that they cannot serve others. They are often unhappy, inadequate, and frustrated. Every religious community does its best to help its unfortunate members, but it is utter foolishness to bring in new members who manifest similar problems, as they are only going to complicate the personnel problem. We need healthy, well-rounded, generous people.

EACH COMMUNITY UNIQUE

In general, religious communities are all distinct "families," with their own peculiarities and some eccentric "uncles" and "aunts." Anyone who is very different from the members of the family is bound to have some problems fitting in. Those coming into homogeneous groups should be given a realistic idea of the difficulties to be expected. Although some diversity is good for every religious community, and the danger of becoming too provincial or narrow in outlook is present where a healthy diversity is lacking, the realities of the situation have to be faced.

No longer severe, we may have become too lax

The ability to fit in a community is a sign of a vocation. Those who for one reason or another do not fit in, who are not acceptable, do not have a vocation to that particular religious institute. This presupposes the faith conviction that if one is called to life in a specific institute, God equips that person with the qualities and abilities that are needed in that particular religious family. People do not just enter religious life—they enter a specific community in concrete circumstances of time, place, culture, and people.

Every institute has its own history, heritage, and purpose, which help give it its identity. Therefore, an institute has to try to articulate who it is, how it lives, and what it does in its charter documents—its constitution and directory. It spells out in its own documents the qualities that are sought in potential members, and it establishes formation programs of training and education to prepare them for life and service as members of that group.

Therefore, it is expected that a community will be selective. It has to be, if it is going to be faithful to itself, to its own charism, to its mission, and to the church that it serves. If it is not, then it will program itself for failure. Its very life and mission will be affected. Also, it is a great disservice to the aspirants to accept them into the community if they lack the potential to develop in that setting. Those communities that follow the practice of haphazardly accepting candidates without any initial screening procedures, with the intention of weeding them out during the formation process if they don't develop, manifest an insensitivity to people and a lack of respect for their dignity. In this case, they are simply using people. This is un-Christian and hurtful.

CANDIDATES ARE TOMORROW'S COMMUNITY

In our culture, people are making life decisions later than in the past. It seems, for many reasons,

that people are maturing later in life and are more hesitant to make lifetime commitments. Many of the values on which religious life and priesthood are based are countercultural. The career options open to young people are far greater than they were in a previous age. No wonder that vocations are down! But it is incumbent on us not to panic, not to be overly concerned about the future. An apostolic institute must not take candidates who do not give clear indications that they have the potential to grow and the ability to live the life generously, prayerfully, and with the conviction that God is calling them. The apostolic ends of an institute and its own charisms determine the specific works and ministries in which the members engage. A religious community must select candidates who can be equipped to undertake them. It must select those who are capable of living the life in a community dedicated to reaching out to meet the needs of others. It cannot burden itself with those who are preoccupied with their own needs and, consequently, not internally free to serve others.

We all face diminishment in a variety of forms. We are all concerned about the future of our institutes and the works they undertake. But we do our communities and the church a great disservice by accepting or keeping candidates who are inadequate and do not give evidence of a well-founded potential to be happy, generous, prayerful, and productive members. If a religious community finds only a few good candidates, so be it. In the Book of Judges (6:14–16), God reminded Gideon as he went into battle that it was not necessary to have large numbers to accomplish great tasks, that the courage of a few was sufficient if they trusted in God.

The man or woman who is the candidate now is the very same person who will be the professed religious or priest in the future. Formation programs and experience can help them grow and develop—but they will remain the very same persons. After almost thirty years in education and formation work, I am convinced of the truth of the axiom that says, "What you see is what you get."

RECOMMENDED READING

- Barry, W. "Reflections on Accepting or Rejecting Applicants to Religious Life." *Thought* 60 (June 1985).
- Essential Elements in the Church's Teaching on Religious Life as Applied to Institutes Dedicated to Works of the Apostolate.* Sacred Congregation of Religious and Secular Institutes, May 31, 1983.
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Collaboration in Institutional Ministry

J.J. MUELLER S.J., Ph.D.

The diminishing numbers of vocations to the religious life have resulted in a change of how we carry out ministries. No longer are there sufficient numbers of people in formation who can replace those who turn to other apostolates or become sick or elderly. And now, we have reached a critical point where often we do not even have the numbers whereby we can continue the ministry. This scenario is pessimistic to some and optimistic to others, but a challenge to all. This situation is not looming in the future, but affecting every ministry today.

Various responses exist. One is to continue the apostolate until no religious are available to staff it, in which case the religious community abandons this particular apostolate. Another response is to acknowledge limited resources and withdraw from particular apostolates so as to concentrate personnel in selected works. And still another option is to work for the goals of the apostolate in a shared-with-laity fashion, which suggests a different way of being present and acting. This article considers only the third response. For most religious orders and congregations (hereafter called communities), especially those that have started, sustained, and wish to continue institutional commitments such as schools, hospitals, and spiritual centers, some type of collaboration is the most creative response. Although we have been working at collaboration already, the same issues that impede a collaborative model keep returning. First, what do we mean by collaboration? We need some clarity in our language that is common to both religious and laity alike. Second, because a religious community bears some responsibility for every work it sponsors, what is the desired relationship to this particular ministry? Third, are there any models of collaboration

that can apply to institutional ministries? Finally, if a model can be found, is its practical application and appropriateness clear to all concerned?

This article seeks to answer these questions and to further discussion on collaboration. It does not claim to provide definitive answers. The provisional nature of these answers, if not directly applicable to your particular ministry, does suggest important changes indirectly affecting every ministry within the church. By extension into our lives, these changes involve the spirituality of everyone, and most pointedly for this article, that of the religious communities.

One presupposition needs to be acknowledged. My perspective is that of a Jesuit. Operating twenty-eight "Jesuit" universities and colleges, forty-seven high schools, a score of spiritual centers, and other projects, Jesuits bear a heavy institutional identity specifically understood as "Jesuit." While we are immersed in many institutional identities, and search for ways of responding appropriately, so too are many other communities. Even those who are not remain influenced by those who are. Also, because we deal with institutions that extend beyond religious communities' concerns, any institutional identity can learn from this perspective. Thus, my perspective is not exclusive, i.e., particularist, but it is particular.

COLLABORATION DEFINED

Collaboration is one of those abstract words that never seem to become concrete enough. Perhaps better words are on the horizon, but for now we must take one step beyond this impasse. I suggest the following definition: *Collaboration* means

"working together as partners to share the ongoing discernment and responsibility with respect to the direction and vision of the ministry."

This definition takes into consideration the etymology of the word *collaboration*, "to work together," and recognizes the relationship of working together as foundational. The interaction is not simply one of laborers together, as if side by side on an assembly line, but of co-workers who are partners in the work. Together they also act as discerners who fashion the vision, or world view, of the ministry, in order to accomplish the common task at hand. For our purposes, the use of the terms *religious* and *lay* discerners will encompass everyone involved. In some cases this may involve multiple constituencies such as alumni, boards of trustees, consultors, benefactors, and civic authorities. Discernment, moreover, implies responsibility for the integrity of the persons and goals both by the discerners and the institution. Direction is chosen to reflect the process of building toward a vision of the ministry. It is fashioned both by the religious community and the lay collaborators. Once the goals are agreed on (vision), the options for getting there (direction) can be many or few.

On the one hand, this definition does *not* mean that others work alongside us or for us. Nor does it imply that laity are being molded into a new kind of religious without vows. Anything that smacks of phrases like "the laity are taking the places that we cannot fill," that religious are "handing over" their responsibility or "abandoning ship" is mistaken. It does not imply that religious communities have a private language or agenda about the meaning of collaboration, nor does it mean that power is distributed equally; decision making remains within its proper jurisdictions. For this reason people are hired and fired, salaries distributed differently, and job descriptions given. The whole functions according to its parts, none of which are identical or equal.

On the other hand, this definition does mean that we act in partnership. It does imply that everyone shares in the determination accordingly, and that the direction of the ministries depends on every employee. Thus, these ministries depend on the laity in the most fundamental sense. At the same time, it also implies that the vision of the institution has come from and depends on the religious group's presence.

From an institutional viewpoint, collaboration by religious communities can be of two different kinds: (1) institutional apostolates where the name "Jesuit," "Mercy," "Dominican," or "Franciscan" belongs to the corporation or by-laws, i.e., sponsorship that can include ownership; and (2) institutional apostolates that have no religious community's affiliation although a community (or individual religious) works there, for example, a Franciscan community (or individual Franciscan) working in

a parish or in a school. The first kind of apostolates are sponsored as a "Jesuit School" or "Mercy Hospital," where both an institutional and personal responsibility for the corporation exists. It is often also a juridical or legal sponsorship: lay boards of trustees do not remove the religious ownership. Characteristically, a province demonstrates this commitment by sending its members to staff it in various ways. The second kind of apostolates are not under a religious community's responsibility. Its direction and maintenance continue under other auspices, often diocesan, civic, or other sponsorship. With both kinds of apostolate, clarification of the relationship of a religious community to the ministry is increasingly important, both for the religious community and those with whom they collaborate.

COMMUNITY-INSTITUTION RELATIONSHIP

This distinction of the way religious communities participate in institutions is an important one because it clears away some of the ambiguous or unidentified jungle of responsibilities. In examining the relationship between a religious community and the institutional apostolate that it sponsors, I will focus on the distinction between spirituality and spirit.

To begin with, when an apostolic institution is called "Jesuit," "Benedictine," or "Sisters of St. Joseph," etc., what does that label identify? From a general and descriptive point of view, that label represents a specific community's mode-of-being-in-the-world. Some people use the theological word "charism" (i.e., "gift"), on which a particular community centers itself. An important point is that it also expresses the desire of people to live in this way. Admittedly, these are terms known and used by religious communities and, unfortunately, run the risk of becoming in-group expressions. Thus, for a generally accepted term, the phrase "mode-of-being-in-the-world" seems more appropriate.

How and where did this mode-of-being-in-the-world for religious communities come about? All human beings know God only through experience. We have no other possibility. Before entering a religious community, a person comes from a life of experiences, finds a freeing offer to an authentic way of living from within those experiences (a vocation or calling), and puts herself or himself, as an ongoing life of experiences, within a religious spirituality. The formal process begins when one enters a particular community and continues through a series of symbols, persons, and ministries, and includes a style of living, education, and praying together and alone. A structure for interpreting experience takes shape and influences the interpretation of all subsequent experiences. At the same time, the desire to live a religious life in this community must continue to develop. In the

broadest sense of the word, novices are given a "language" by which to understand and express their lives, which becomes reinforced by their continued experiences. Even these postentrance experiences remain authentic to the integrity of their preentrance experiences. Thus, a growing authenticity and self-possession before God takes place.

COMMUNITY SHARES SPIRITUALITY

The communication of these experiences for developing and confirming one's life finds a common ground within language. "Spirituality," generally defined, is the language of my behavior that expresses my authentic self before God and others. Hence, spirituality provides an articulated, interpretive structure wherein my experiences are continually shaped and given expression and bind me to others of the same spirituality. To be Jesuit, Dominican, Franciscan, or Benedictine is to live a common experience and language guided by a specific community's legacy—its symbols, constitution, texts, persons, and events. Thus common experience and language plus a religious community's legacy come together to form a spirituality. Because a person desires to live this spirituality, it is most aptly described as a mode-of-being-in-the-world.

Experience is shaped into meaning by the individual in relation to others. For a woman or man entering a religious community, experience is shaped by that group's spirituality. I bring my past with me, e.g., father, mother, family, emotions, love, trust, or their absence. These will always remain with me. In this sense, my history holds me more than I hold it. I am my history; I live today only in relation to it; but I live for tomorrow, building myself from this past in the most authentic way possible. Without violence to myself, I can authentically live a new spirituality that interprets and shapes my life, which includes the vows.

Every religious community has this interpretive structure. An easy way to identify it is to ask the question, "What does a person require for full entrance into this community?" Or, perhaps it is more easily understood if phrased negatively: "What symbols, persons, experiences, understandings, etc., cannot be taken away from a person entering this community?" To answer this question is to identify the legacy of the religious community. It must also be remembered that a common heritage does not imply that people can transfer from one particular interpretation to another. For example, Dominicans are not all the same even though they share a common heritage. A vocation in one branch (Mission San Jose Dominican) does not imply a vocation in another (Adrian Dominican). The mode-of-being-in-the-world as a spirituality differs significantly even within a common heritage.

My own suspicion is that every community has a combination of emphases. For instance, each

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community would demand a constitution or rule, some exercises that are part of formation, and an expression of the spirit of the group either in a symbol (e.g., Precious Blood, Mercy, Humility) or a saying ("finding God in all things," *Ora et labora*) that express who they are. For some, in addition, particular kinds of ministries are expected (educational, healing, spiritual, pastoral); for others, a greater variety is possible. Depending on how the community interrelates and emphasizes each of these, so goes the spirituality or mode-of-being-in-the-world.

Perhaps another example will help. The importance of the Spiritual Exercises of St. Ignatius for Jesuit spirituality is unquestioned. Both before first vows as a novice and before final vows as a tertian, a Jesuit makes this thirty-day retreat. The Jesuit must also study *The Constitutions of the Society of Jesus* and is asked to study the Society's latest documents from its congregations, i.e., the latest interpretation of the spirit of the Order. Although other practices could be argued for as important to Jesuits, it is unthinkable that anyone could be a Jesuit who had not undergone the Spiritual Exercises and studied the *Constitutions* and the recent general congregations' documents. These practices, as they are organized into a set of interdependent relationships, become the basic structure for Jesuit spirituality, i.e., the interpretive structuring of one's experiences, past, present, and future—a mode-of-being-in-the-world.

SPIRITUALITY AND SPIRIT DISTINGUISHED

While the structure for a Jesuit spirituality rests in the aforementioned relationships, the various

ORIGINS of a COMMUNITY'S SPIRITUALITY



parts, either alone or in combination, do not constitute a Jesuit spirituality. Let me explain. As Jesuits and many others know, the Spiritual Exercises are not limited to Jesuits or even Jesuit spirituality. Many people engage in them; some belong to other religious communities and others are lay persons. Neither change their respective spiritualities. People read the *Constitutions* and recent congregations' documents but do not become Jesuits or adopt a Jesuit spirituality.

Jesuits have tried to explain this difference through the terms of Ignatian rather than Jesuit spirituality. Technically speaking, only Jesuits can live a Jesuit spirituality, whereas an Ignatian spirituality does not demand entrance into a religious community. Whether these are satisfactory terms is not the point, but rather that this important difference exists. One need not become a member of the Jesuits to share in its spirit.

It could also be said that a person who does not accept a religious spirituality is not cut off from contributing to and working with those who do. Non-Jesuits can understand the spirit of an apostolate that is steeped in Jesuit spirituality, and Jesuits can continually exemplify the founding spirit of the apostolate. In collaboration, all participate together, not necessarily in the spirituality, but in the spirit, of this ministry. For the sake of clarity, it should also be mentioned that this statement does

not overlook the fact that others may have different spiritualities.

LAITY SHARE IN SPIRIT

So far, I have said that the experiences of persons who are religious become structured through a community of interpretation that is identifiably a spirituality. Lay people, and other men and women religious, who work with us in our institutions do not share this spirituality. What do they share? They are invited to share the spirit of this spirituality. A spirit is real and emerges from a vision. A spirit is a life source that inspires a form of action. Many different forms are possible. A spirit informs a spirituality that is organized to sustain an identifiable spirit. It is not less than a spirituality.

People genuinely desire to work for hospitals, schools, universities, and other pastoral concerns because these institutions stand for something (e.g., mercy, service, charity, truth, concern for the poor). A religious community that has founded an institution because of its spirituality and in order to instill its spirit does not exhaust the spirit. Others, especially laity, also share in this engendering spirit and understand it in no less of a way than a religious community, but they do so from a series of experiences within a different structure. For example, while laity may not know the spirituality

of the Mercy Sisters, they can and do understand and commit themselves to the spirit of mercy as expressed in this hospital. The result is that mercy takes on a richer, thicker, deeper understanding in relation to laity. At the same time, laity can structure their lives in such a way as to include mercy as an important part of their structure of experience (spirituality) without necessarily adopting the Mercy Sisters' spirituality. From different spiritualities, the community's spirit, or vision, is consequently supported, sustained, and transformed by the experience of others.

Through this wider understanding of a religious community's spirit, laity can and do call forth the religious community "to be even more religious," i.e., to be dedicated to their charisms and express their particular spirituality for the sake of others. But the crucial question is whether mercy can be articulated as the spirit in which various spiritualities collaborate. Put in a direct way, the question is, "Do we desire to work for this goal?" Acknowledging that some are leaders and others followers, whether religious or lay, and that leadership is important and different in actual cases, the answer hinges on our entering into conversation. Conversation is a model for collaboration.

Before moving to an examination of this model of collaboration, it is worth noting that many new and creative experiments in the relationship of spirituality and spirit are formally taking place. Religious communities have started such programs as "lay associates," "co-members," or "associate members," where the spirituality of a particular community is offered, usually to laity. The laity then develop their own structure as Dominican or Franciscan, for example, in mutual relation with that community's spirituality. A close connection is established between spirituality and spirit, where a second spirituality is created that is distinctively not only Dominican but also according to this particular community (e.g., Sinsinawa Dominicans).

CONVERSATION AS MODEL

In his recent book *Plurality and Ambiguity: Hermeneutics, Religion, Hope*, David Tracy suggests "conversation" as the model for doing theology today. Because we are individuals-in-community, the pursuit of truth belongs to humanity and is a common cause. Christianity claims a truth that is important to the nature of all human beings and that brings an authentic mode-of-being-in-the-world. To enter into a conversation is to bring one's truth and one's searchings to the dialogue. Others also bring their truth and searchings. The conversation moves sometimes to scientific concerns and verifications, at other times to moral or aesthetic ones. In each case, the pursuit of truth is interrelational, intersubjective, and communal. The questions asked and answered are "on the table" for anyone to pick up.

We can call this a public dimension to every conversation. In the pluralistic context that I believe we are in, conversation is an appropriate model where the truth of theology, for Tracy, or in our case the truth expressed in religious communities, can be made public. It will also invite others to look at us, speak to us, and share in the desire to live this truth. In a real way, our process of conversation becomes a sacramental action (with a little "s") where we manifest our invisible faith in visible ways. By moving into this public realm, we let our light shine before others so that others may participate in our truth.

As Tracy reminds us, conversation demands some hard rules: say only what you mean; say it as accurately as you can; listen to and respect what the other says, however different; be willing to correct or defend your opinions if challenged by the conversation partner; and be willing to argue if necessary, to confront if demanded, to endure necessary conflict, or to change your mind if the evidence suggests it. If both religious and laity enter into the process of collaboration with these ground rules accepted, then a fruitful process of collaboration may proceed.

At times, every conversation reaches sticking points that need attention if the conversation is to proceed. The reasons for the difficulties are many: lack of understanding by one or another partner, an unreadiness in some to move so fast, lack of confidence in the procedure, or a need for clearer terms or better explanations. When these sticking points are attended to, the free play, a back-and-forth movement of the conversation, is allowed to proceed with integrity.

This model of conversation will be applied to collaboration broadly; application to a particular community's ministry is not difficult and will be left to the reader. As stated earlier in the article, we are examining a relationship between a religious community and an institution. How much of a relationship depends on the community and is a difficult question in application. Do we need twenty-five religious, ten, five, one, or none? Said in a different way, do we have religious presence without religious present? These are difficult questions.

According to this model, as long as there exists a relationship between the community and the institution, even when no religious persons are present and the provincial or superior is the only link, collaboration can still be achieved. This is because a conversation continues, the spirit is pursued. I do not think, in principle, that collaboration is ruled out when no religious are present at the institution. Through juridical relationship, the conversation can continue.

The interrelation between the spirit of an institution and the spirituality of its members is mutually enhancing and dynamically interactive. Nonmembers of a religious community do not shed

their spiritualities when they work at an institution but continue to interpret their own experiences and the goals of the institution according to the particular (e.g., Jesuit) spirit founding and sustaining the institution. Thus, many spiritualities contribute to the same spirit. With a desire for this common goal, stated in bylaws and titles of institutions, collaboration becomes a "working together" whereby people are invited into conversation about the common vision.

RELIGIOUS PRESENCE IMPORTANT

The presence of the religious members is important for this conversation on several levels, the first being on the level of discernment. As people with this particular spirituality, its clearest form, religious members discern whether other expressions are consonant with the spirit. Of course, this process will reach impasses entailing discussions whereby clarification is achieved and criteria are articulated again, even within the religious community itself. Then the conversation proceeds. For example, to raise the question of what is the charism of "Franciscans" is a plea for clarification that enables the conversation to move forward. Without Franciscans present, the conversation is weakened and thinned out, the charism undiscerned by its most knowledgeable partners.

Second, the presence of religious is important on the level of the common vision. In our ministries, our goals are to bring about a quality in human living that is one and the same with our Christian faith. Our works are ministries that point to an understanding of humanity before God. Religious have desired this mode-of-being-in-the-world. Thus, we invite people to share in this common vision. The ones from the religious community who forge this vision most directly in conversation with others are the members of the local community working at that institution. Through this local community, the commitment to the institution is actually carried out on a daily basis. No doubt these increasingly fewer members feel the weight of responsibility that seems overwhelming; nevertheless they remain the ones responsible for the daily forging of the "vision." They are on-the-spot, practical, discerners of what is taking place. Understanding and expressing the spirituality of the religious community in terms of the spirit of the institution are the local community's responsibility.

CONTINUE FORMS THAT WORK

How one collaborates is not as difficult to understand. Collaboration means something as simple as teaching, nursing, or whatever one does. It refers to the way one treats the staff, the environment, one's colleagues. In imitation of Jesus, it says,

"Come along and see." Perhaps, too often, we have failed to see that what we do and how we do it is still our most effective expression of our spirit. But, in times of stress, when the conversation breaks down, we must articulate what we are about: method, explanation, and theory move the conversation forward.

Thus, many good forms of collaboration exist, and we should be less concerned about finding the perfect one than about continuing those that work. Most forms will come as some type of symbolic statement of who we are (identity) and the spirit looked for (common vision). Thus, for example, honorary degrees, awards, and modern-day "saints" that express our spirit should be celebrated. Occasions become other symbolic statements: days of orientation, liturgies, prayer, recollection, spirit-days, retreats, discussion, or relaxation. One hopes that through all these expressions the religious community becomes known by their colleagues and vice versa. Or, in our primary metaphor, the conversation continues.

Hiring is an often-overlooked opportunity to ask if people desire to share this spirit. Whether religious or lay, the person should be asked whether he or she can and is willing to contribute to the ongoing conversation. If not, the person should not be hired. With a true respect for others, with a trust that searches uncompromisingly for the truth wherever it is, the conversation will be an occasion of God's grace.

HOPE FOR FUTURE EXPRESSED

The process of collaboration is itself an important moment in our ministry. We possess a common heritage that has come from the blood, sweat, and tears of many before us. We are neither bound nor set free by this heritage. We are responsible for it. We are to transform what we have in an authentic and faithful response in pursuit of God's kingdom. This pursuit is never individualistic nor isolated; we are individuals-in-community who are relational beings.

The process of collaboration is also an important moment in human living. In fact, collaboration calls us to learn how to be brother and sister to each other in the very act of partnership. Far from being a parochial venture, our collaboration in institutional ministries extends outward as an important experiment in human living. Through our apostolates, collaboration as conversation expresses in a microcosmic way what we hope for the future of the world. To live and exist as a global community is the great challenge facing us today and tomorrow. If we learn our lesson well, we and our institutions will be teaching and modelling one more hope for tomorrow. The challenge is upon us.

SEXUAL ABUSE OF CHILDREN

RICHARD R. DeBLASSIE, Ed.D., and
DOLORES MEIER, M.A.

The sexual abuse of minors, in the context of clerical and religious life, was dealt with by G. Martin Keller in the Winter 1986 issue of *HUMAN DEVELOPMENT*. In a well done and thorough article, Keller approached the topic in terms of definition, incidence, causes, effects on victims, treatment of abusers, and practical observations. No mention was made, however, regarding the treatment of the victim, the focus of the article being, to a great extent, on the perpetrator. In the present article we wish to deal with some of the issues that Keller dealt with but place major emphasis on the treatment of the sexually abused child. Though the vast majority of pastoral and nonpastoral caregivers may not be professionally equipped to treat sexually abused children, we feel it is important that they nevertheless be aware of this tragic phenomenon and be able to understand and help parents of such children to seek professional assistance. It is also important that they be understanding and supportive should sexually abused children approach them with these concerns. It is *never* recommended that nonprofessionals *treat* sexually abused children, but rather that they be knowledgeable enough to recognize and understand the problem and to refer the child to the appropriate professionals.

CHILD SEXUAL ABUSE DEFINED

Child sexual abuse has become a frequent topic in many journals and books. Indeed, there has been a television special ("Something About Amelia") dealing with the subject. Definitions of sexual abuse of children are varied, however, and may lead to confusion. In the literature, one finds the definition of sexual abuse of children to be a broad term narrowing into the definition of incest as a form of

child abuse. *Webster's 3rd New International Dictionary* defines *incest* as "sexual intercourse or interbreeding between closely related individuals, especially when they are related or regarded as related (as by reason of affinity or membership in a tribal kinship, group, or clan) within degrees wherein marriage is prohibited by law or custom."

The National Center on Child Abuse and Neglect defines child sexual abuse as the following:

Contact or interactions between a child and an adult when the child is being used for the sexual stimulation of that adult or another person; with an adult considered as someone eighteen years of age or older. Child sexual abuse may be committed by someone less than seventeen years of age if he or she is significantly older than the victim or is in a position of control over the victim.

J.R. Conte, in *Social Work and Child Sexual Abuse*, suggests that sexual abuse also applies to a child's viewing sexually related materials, books, or movies, or witnessing sexual activity of adults, exhibitionism, or adults having intercourse. Conte's definition also includes the pornographic use of children by adults; sexual contact between adult and child that ranges from fondling to oral-genital contact, digital penetration, and intercourse; sexual activity between older adolescents and younger children; and the sexual activity that occurs between same-age or near-age children and adolescents.

ABUSE OFTEN UNREPORTED

The figures indicating the frequency of child sexual abuse vary according to different sources. Accurate figures are difficult to obtain because many

Caregivers who work with the victims must be aware that their personal reactions could cause more trauma than the actual transgression

cases of incestuous abuse simply go unreported, and other cases are not reported because of a lack of decisive evidence. Thus, those who investigate child sexual abuse assume that the actual incidence is several times higher than that reported. The American Humane Association reported 71,961 cases for 1983. The incidence of child sexual abuse increased by 35 percent in the United States between 1983 and 1984. A study in a 1986 issue of *Elementary School Guidance and Counseling* reported that one in four girls and one in ten boys are sexually abused before age 18, and Alfie Kohn, writing in *Psychology Today* (February 1987), estimated that as many as 40 million people—about one in six Americans—may have been victimized as children.

In trying to assess the extent of child sexual abuse it is important to understand why this type of abuse, especially if it is incestuous, is often unreported. If the perpetrator is related to the child, the social taboos involved can be enough to inhibit reporting the abuse. Victims may also not report incest abuse because it could result in either the child or the parent being taken from the home. The child may also be threatened by the father or step-father. Victims of incest may feel that they are protecting younger sisters or brothers from being sexually abused. Mothers, who frequently are themselves former victims of abuse, sometimes collude with the offender by ignoring or denying the abuse. They may be frightened by the perpetrator or afraid of losing their financial support. They may also not believe the child's reports or may be jealous of the child, especially if the perpetrator is the father or step-father. These women almost *never* participate in abuse with a male offender. (Psychologists who

treat sexually abused children in mental health clinics report that in 5 to 10 percent of abuse cases the mother is the offender.)

VICTIMS SUFFER LOW SELF-ESTEEM

Common behaviors present in young children who are victims of sexual abuse include nightmares and other sleeping disturbances; bedwetting or fecal soiling; excessive masturbation; clinging and whining; regression to more infantile behavior; display of explicit sexual knowledge, behavior, or language unusual for the age; withdrawal; frequent genital infections; unexplained gagging; agitation, hyperactivity, irritability, or aggressiveness; and loss of appetite. Common signs in older children include depression; withdrawal; poor self-image; chemical abuse; running away or aversion to going home; recurrent physical complaints, such as infections, cramping or abdominal pains, muscle aches, dizziness, gagging, and severe headaches; self-mutilations, such as cutting, burning, tattooing, or suicide attempts; truancy; change in school performance; overtly seductive behavior or promiscuity or prostitution; eating disorders, such as anorexia, or a sudden weight gain or loss; limited social life; and attention-getting or delinquent behavior.

It is important to stress, however, that sexual abuse is only one of many possible sources of these symptoms; the occurrence of such symptoms is not, in itself, diagnostic.

Children who experience incestuous abuse often have difficulty developing a positive sense of self. In some cases, there is little affection in homes where sexual abuse occurs. Typically, however, the father uses the child to satisfy his own needs and deprives the child of a normal father-child relationship while showering the victim with a great deal of affection, often calling him or her his "favorite" or his "princess." This is one of the reasons victims may remain silent, i.e., he or she enjoys a privileged position in the family as long as the secret is kept. The child sees the mother as nonprotecting and as demanding responsibilities that are beyond his or her abilities, especially if the child is a daughter. The mother is no longer seen as an object of identification for the daughter.

Girls who have been sexually abused, especially if by their fathers, tend to have difficulty forming heterosexual relationships. A common anxiety is that other men, e.g., foster fathers, teachers, boyfriends, will misuse them as their father did. Further, many girls remain apprehensive about how others, especially boyfriends, will react if they learn of the incest. Both sexes can be victims, however. The primary damage to the victim is in her or his self-esteem. This affects all relationships, not just those with persons of the same sex as the offender.

Children who are victims of sexual abuse have a

SKILLED CHILD ABUSE SPECIALISTS GENTLY INQUIRE INTO BEHAVIOR



great deal of anger. If the abuse was incestuous, the anger is directed at both parents and themselves. It may be impossible for the child to express this anger, however. If the child expresses anger toward the mother, the anger—it is feared by the child—might destroy her. Anger at the father is easier for children who are away from home. The father in an incestuous relationship holds a tremendous amount of power, and it is easier for the child to be angry at the system than to be angry at the father.

Frigidity is sometimes another consequence of incest. It is theorized that frigidity may be used to avoid stimulation. For the child who has been sexually abused, sexual arousal or orgasm is sometimes associated with losing control of the self, letting go, or even psychosis. According to the American Psychological Association, writing in *Monitor*, June 1987, those who have suffered from being sexually abused as children find it difficult to form any kind of sexual relationships when they reach adulthood. There are many causes of frigid-

ity, however. More often, or at least as often, the sexually abused child becomes promiscuous, not frigid.

TREATMENT REQUIRES SENSITIVITY

The methods used for treating victims of sexual abuse and their families involve individual, group, and family therapy. If there is a case of suspected sexual abuse or if an incident of sexual abuse is brought to the attention of a caregiver or another significant adult, the law requires that it be reported to the state human services division. It should be pointed out that laws dealing with the reporting of sexual abuse vary from state to state.

Richard A. Gardiner, M.D., prominent child psychiatrist and child-abuse specialist, has published books on the techniques used to aid child victims to describe what has happened to them. One such technique involves asking the child to draw a picture of his or her home or setting within which the sexual abuse occurred. Instead of just drawing the

Usually, victims of sexual abuse have inadequate relationships with peers as well as adults and, therefore, have no one with whom to identify

outside of the house, however, the therapist requires the child to draw a floor plan of the family house or other setting. This technique allows the child to show the position of the bedrooms, etc., and can be used to begin discussion about what goes on inside the child's house or other site of sexual exploitation. Having the sexually abused child draw hands and talk about ways we can use our hands is another useful tool. If sexual abuse has occurred, children will generally report that hands can be used to touch them in their private parts. These interventions should be done *only* by professionals trained as sexual-abuse counselors, not by the curious or semi-skilled counselor.

When using crisis intervention techniques, the caregivers who work with the victims must be aware that their personal reactions could cause more trauma than the actual transgression. It is important that those providing treatment remain sensitive to the dynamics of sexual abuse when interviewing the victim. The "normal" panic response of parents and professionals may be unwarranted, as the child may not see the sexual event as a crisis. It is important to emphasize that the child should be told that is not her or his fault, that feelings of anger and fear are normal, and that she or he can depend on the counselor for help.

When dealing with children who are experiencing sexual abuse, the primary concern is to protect them from further abuse. This may mean removing the child from the home, but it may be better, for the child, to remove the perpetrator if the latter lives in the same home. Once the child has been protected from future abuse, it is important that he or she have the support of a "significant other" adult. Supportive caretakers may need some edu-

cation in order to carry out supportive techniques at home or at school. This type of support, coming from a significant other, may be necessary to ensure effective treatment.

Individual Therapy. Individual, group, and family therapy can all be used when treating the victims and families of sexual abuse. Individual therapy can be used solely or together with group and family therapies. There are many reasons why counselors choose to begin with individual therapy. Individual therapy allows the helper to understand each member's perception of the situation. For the child, this is important because family members may be putting pressure on the child to withdraw the allegation of incest. Through individual sessions, the child is given an opportunity to validate her or his feelings, explore the responsibilities of each family member, discover that she or he is not to blame for the incestuous abuse, and begin some effective problem solving.

Establishing a client-therapist relationship provides the child with a close relationship with an adult that is not threatening. In individual therapy there is the possibility of establishing trust, something the child may not have experienced with another adult.

Group Therapy. Group therapy can be used to assist the victims in overcoming feelings of isolation and deviancy. Being able to discuss similar experiences with peers can be very therapeutic. Various group techniques can be used to initiate discussion of topics that may not be discussed in a one-on-one situation. Some techniques are fantasy games, drawings, physical exercise to help break the tension, and snack time.

K. Sturkie, in *Incest as Child Abuse*, suggests that group therapy is especially beneficial because the work done in group balances the secretive nature of individual therapy. Children and adolescents discover that they are not the only ones who have suffered through incestuous abuse. For the offender, group therapy is also very helpful. Since there have been parallels drawn between child molestation and substance abuse, self-help groups based on the Alcoholics Anonymous model have been used with incest offenders. For the mothers, group therapy provides a new network of social support.

Family Therapy. Family group therapy is another type of treatment for sexually abused children, especially incest victims. This type of treatment, however, is only useful when the family system is operational. The family group situation can allow the therapist to see the dysfunction of the family. It is important for the therapist to view the incest from the family's point of view in order to help the individuals that function within that system. Most offenders are sexually attracted *only* to children,

never to adults, so they make marriages that are troubled from the start. (The sexual activity with the child sometimes perpetuates the marriage.) Thus, families experiencing incestuous activities need marital counseling for the mother and the father. It is apparent that the lack of marital boundaries and the inadequate definition of parental roles are the precursors of incest.

T.S. Hoier, in the *Journal of Child and Adolescent Psychotherapy* (1987), also mentions inadequate parenting as a condition of incest abuse. Therapy involving the family can be designed to assist members in learning the skills of adequate parenting, such as problem solving, social skills, and skills used to control anger.

MINISTERS MUST BE AWARE

Sexual abuse victims generally experience an inadequate or damaged sense of self, anger and guilt, and problems with sexuality. Because of sexual abuse, the child often translates her or his need for affection or attention into seductive behavior, even when she or he is seeking attention from someone other than the parent. Usually, victims of sexual abuse have inadequate relationships with peers as

well as adults and, therefore, have no one with whom to identify.

The incidence of sexual abuse, or at least the reporting of its occurrence, is increasing. Those engaged in pastoral ministries need to be aware of the symptoms of sexual abuse and to be knowledgeable enough about it to guide victims sensitively to the appropriate professional help.

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Daily Hassles, More Than Events, Endanger Health

Back in the 1960s, psychiatrists Richard Rahe and Thomas Holmes developed a life-events scale to help people estimate their chances of becoming sick, based on the notion that life catastrophes can trigger stress-related illness. (You can find their theory and scale described in the Summer 1980 *HUMAN DEVELOPMENT* article "Coping with Stress in the 1980s.") But psychologist Richard Lazarus, at the University of California, Berkely, is now convinced that "stress researchers in the past have been too short-sighted." When he recently studied more than one hundred men and women in Alameda County, California, Lazarus found that "daily hassles were a better predictor of illness rates than recent major events," reports journalist Norma Peterson in *USA Today*.

"I'm not saying that major life events have no effect on our health," Lazarus explains, "but that they affect us most when they alter our everyday lives." Such change often occurs, for example, when people go through divorce. Colorado psychologist Bernard Bloom, seconding Lazarus, points out that "a divorce can create a host of daily hassles. A woman may have to handle the budget and car repairs for the first time in addition to doing double duty as a parent. These everyday demands persist long after the loneliness and shock of a breakup ease."

Paul Rosch, president of the American Institute of Stress, has noted, "What's stressful to one person may be no more than a minor inconvenience for another.... A missed train, for instance, can set one person to

fretting while another calmly settles down to read a novel." Hassles that tap personal weaknesses, Lazarus found, often create more stress and may be more health endangering. "The hassles in themselves may be small, but people link them to bigger worries," for example, about a relationship going well, about disciplining children adequately, or about handling pressure and getting recognition at work.

Researcher Arthur Stone, at the State University of New York at Stony Brook, discovered that daily stress increased three to four days before the onset of colds and other upper-respiratory diseases in one test group. Other studies suggest that stress leads to illness by impeding the disease-fighting immune system. One of them, at the University of California, showed decreased immune function among students who were cramming for exams.

Who suffers hassles the most? Lazarus suggests they are people who (1) seek constantly to be in control of situations; (2) look for approval all the time; (3) don't accept criticism well; (4) have difficulty exploring needs and feelings; (5) have trouble saying no; and (6) get angry when they feel that life isn't fair.

Professor Stone states, "We can't do much about the tragedies in our lives, but we can learn to cope better with daily hassles." Lazarus adds, "Recognizing what we do to create our own problems is the first step toward coping. Modifying our behavior when possible—or at least understanding its causes—can ease stress."

LAY PARTICIPATION IN FUND RAISING

Communities of Retired Religious
Need Expertise

PAUL C. REINERT, S.J., Ph.D.

In the view of Vatican Council II, it is clear that the Catholic church is not so much a hierarchical, clerical organization governed and served by bishops, priests, and religious; rather, the church is the people of God—every man and woman who has been called and accepted membership in the Kingdom of Christ. Each member of the church, therefore, has innate rights, privileges, and duties. In more philosophical language, Vatican II simply made more explicit the ecclesial theology of St. Paul, which defined the church as the Body of Christ. As in the human body, there is an essential interdependence among all Christians, and each has essential though different functions to perform. From this viewpoint of the church and the essential character of what membership in the church means for each man and woman, it becomes much more evident than it used to be that the distinction in everyday life between the sacred and the secular is not coterminous with the concept of the respective roles of clergy and religious, on the one hand, and of laity, on the other hand. Lay men and women, as truly God's children as any cleric or religious, can and should participate in the sacred, just as in the totality of human life, and clergy and religious can and must participate in the secular. Thus, our Christian theology today undergirds a holistic concept of human nature, a nature that is elevated to a supernatural status through grace and the indwelling of the Holy Spirit. Each Christian is called

to a growth in the Spirit whereby we become both more human and more divine.

VATICAN II PRINCIPLES APPLIED

Although a typical Catholic college or university has always served the laity far more than religious (unlike a seminary), as recently as twenty-five years ago there was not a Catholic college or university in the United States that was being governed according to the principles of Vatican II just described. Catholic colleges and universities in the United States typically had student bodies that were a combination of lay and clerical and religious men and women, and although lay men and women held administrative, teaching, and staff positions, rarely did a lay man or woman hold a key position such as dean, and never president. The striking difference between us and other public and private American colleges and universities was that the chief governing body, the board of trustees or directors, who were ultimately responsible for ownership and basic policy formation and for the most important decisions affecting the nature and future of the institution, were clergy or members of the religious community responsible for the college.

At Saint Louis University the board of trustees was a group of thirteen Jesuits of which the president and chairman was a Jesuit who was also rector or superior of his community, a pattern that

had been followed since the founding of the university over 150 years ago.

After months of agonizing negotiations, we announced on January 21, 1967, that a new board of trustees had replaced the former Jesuit board with a body made up of twenty-eight individuals, eighteen of whom were lay men and women—Catholic, Protestant, and Jewish—and only ten of whom were Jesuits, with a layman as chairman of the board. Hundreds of times, then and since, I have been asked, “Why did you do it?” Although there were other considerations, as a Jesuit and university president, I was primarily motivated by the conviction that the clarion call from Vatican II for partnership with the laity at the highest possible levels in any mission or ministry of the church provided the opportune moment for a wholehearted and full response. If the Spirit were clearly calling, that was no time for fear, doubts, and hesitancy.

Second, after wide consultation with responsible canon lawyers, I had become convinced that in American civil law, the “ownership” of a Catholic college by a religious community was highly questionable. The charter from the state, which every American college must have, places it in the form of a public trust, so that the assets of a college are not disposable property to be used at the whim of the religious community. Hence, in a sense, the governing body should be representative of the general public in whose interest the institution is being conducted.

Finally, historically and experientially, it seemed clear that lay persons, especially those who had a stake in the college or university, had a right to participate in basic policy formation. If, as was obvious, we needed and had sought lay expertise on our faculty and staff, then in justice to the best interests of the institution, we also needed lay expertise on the governing board, to provide the perspective of graduates, parents, and the public.

Also, lay participation seemed essential to provide access to monetary resources, business and marketing acumen, and scientific expertise, none of which could be made available to the extent necessary by the clerical or religious members of the board, no matter how talented or dedicated they might be. Not to have included lay persons with a wide variety of talent on our board would, I am convinced, have deprived the institution of the additional resources necessary to achieve academic quality, fiscal stability, and responsible planning for the future.

LAY PARTNERSHIP SUCCESSFUL

In our case, this transition to full lay participation at the highest level of university governance took place more than twenty-five years ago. Saint Louis University is a much stronger institution today, both academically and financially, and hence,

better able to carry out the Jesuit philosophy of education to which it remains committed. The vast majority of Catholic colleges and universities have moved in the same direction and would agree that full lay participation at the board level has played a major role in strengthening their institutions. In one survey, the question was asked, “If you were again faced with the question of restructuring your board to include full lay participation, would you do it again?” Not a single president of an institution indicated that she or he would have second thoughts.

A key concern, of course, and one that probably generated the greatest opposition to the original plan to move in the direction of lay board membership, was that the basic mission of a Catholic college or university would not be adequately understood or enthusiastically endorsed by lay trustees. In fact, might not their participation even cause an erosion of Catholic and moral principles in the operation of the institution? The responses that I have heard or seen, and certainly the response at our own institution, has been that the Catholic, and in our case, the Jesuit, philosophy of education has been not only supported but strengthened by the presence of lay men and women on the board, many of whom seem more concerned about the preservation of our special educational mission than even some of the religious.

LAITY PROVIDE ANSWER

It is my conviction, supported by more than twenty-five years of direct experience, that full participation of lay men and women at the board level is the only answer to another serious concern we are all facing: Where is the money coming from in this competitive world for the support of our various religious communities, and particularly for their aging members? It is abundantly obvious that the source of needed financial support must be the lay men and women or the corporations or foundations governed by lay men or women, since it cannot come from religious men and women, who have made a vow of poverty.

Unfortunately, when lay experts are appointed to boards of Catholic colleges and universities there is often an appearance of lay participation at the board level, but the actuality is that lay men and women are there to raise and contribute the money, whereas the religious on the board are alone considered competent to make the policy decisions regarding the fiscal and educational policies of the institution. In fact, the very few colleges that have asked me to come in as a consultant because they were having trouble after putting lay persons on the board were clearly those that had not allowed the lay persons full participation in the governance of the institution but only given them the task of providing the money.

Lay men and women, as truly God's children as any cleric or religious, can and should participate in the secular

Furthermore, although I feel it is essential that some members of a religious community be given the time and training to become professional fund raising and development officers themselves, I am equally convinced that a religious community will need lay men and women, either as staff members or as consultants and advisors, who are experienced and successful fund-raising professionals.

This leads me to some comments directed specifically to the type of development and fund raising that are of concern to religious communities who are seeking support for members who are either retired or are still in formation or in unsalaried positions of various types. I have been involved with two communities that are currently endeavoring to build up an endowment fund, the income from which would supply the necessary operational costs of retirement homes for their own members. In both cases, the issue of caring for elderly members has risen to crisis proportions because the traditional means of supporting those who are retired have been rapidly declining, owing to the decreasing number of salaried members of the community and the rising costs of health care. Following are some observations that I hope will be helpful with respect to these specific kinds of development programs. I cannot emphasize enough the importance of lay participation if such efforts are to be successful.

Financial Disclosure Necessary. Full disclosure to lay men and women of the financial data and problems of a religious community itself has been understandably much less common than similarly

disclosing the specific financial situation of a Catholic high school or hospital. Yet it is equally, if not more, important that the financial status of the community itself be thoroughly analyzed and understood by professionally competent business people, bankers, insurance personnel, and accountants, etc., if a sound, realistic campaign for financial support is to emerge.

Careful Planning Required. As would be expected, the lack of experience on the part of major superiors and religious communities in the field of fund raising leads to various problems that must be confronted promptly and firmly. For example, religious superiors must be careful not to insist on unrealistic expectations, endeavoring to impose these on either their own religious fund raisers or lay staff or volunteers. It requires far more time to plan and organize a sound fund-raising program than to do the actual fund raising itself. Most fund-raising campaigns fail because of a lack of careful planning and of identification and cultivation of the major donors, especially, who are absolutely essential in every campaign. Generally, 80 percent of whatever your goal is will come from about only 20 percent of your donors.

Superiors Must Allocate Time. A common and understandable fault on the part of major superiors is their failure to set aside enough of their own time to provide the leadership necessary for cultivating major gifts. Many a major superior has far more to do than is reasonable and can easily justify devoting time to other demands, thus postponing or neglecting to make appointments with the few major prospects who, as I said, may well be responsible for 80 percent of all the money that will be raised.

Identify Prospective Donors. Building up a list of prospects can be difficult for a religious community. Those who are responsible for fund raising for a high school, for example, will urge those planning the campaign for the general community to stay away from *their* donor clientele. This is perfectly understandable but unnecessary; there will always be prospective donors who are willing to make substantial contributions both to the high school from which they themselves or one or more of their children have graduated and to the religious community that has provided the school's teachers.

Lay Expertise Needed. In all of these necessary planning efforts, lay people often can do a much better job than the religious themselves, because they can take a somewhat more realistic and less emotional approach than can the members of the community and because of their resources and expertise. For example, a wide-open pool of prospective donors to a religious community retirement fund would obviously be the graduates of the schools

that these religious have operated. Typically, the records of grade-school graduates have not been preserved, but lay professionals have techniques that will enable them to build up fairly complete lists.

Consider Donor's Financial Situation. Finally, in building up a campaign and determining goals and time expectations, it is obvious that the financial situation of a typical prospect must be considered. In seeking support for the retired members of a

community, for example, the best prospects are probably older people, most of whom are already retired. This means that emphasis will have to be placed on developing a program that includes various types of deferred giving (unitrusts, etc.). It must be recognized, however, that although much larger sums may be realized, they will not become available in the immediate future, particularly today when people are living so much longer and are concerned about providing security for their spouses.

Human Development Books Available

In response to many requests from individuals and book stores, the Jesuit Educational Center for Human Development has decided to offer again some of the books we have published and reprinted. We will also be publishing additional books in the near future, including *The Ministry of Spiritual Direction*, by Madeline Birmingham, r.c., and William J. Connolly, S.J.

The following books can now be obtained by mail.

	Hard Cover	Soft Cover
Developing the Parish as a Community of Service by Loughlan Sofield, S.T., and Brenda Hermann, M.S.B.T.		12.00
Inside Christian Community by Sister Rosine Hammett, C.S.C., and Brother Loughlan Sofield, S.T.	15.00	7.50
Social Justice Ministry: Foundations and Concerns by Paul Steidl-Meier, S.J.	24.00	19.00
Tellers of the Word by John Navone, S.J., and Father Thomas Cooper	23.00	14.00

Teachers, Catholic Schools, and Faith Community: A Program of Spirituality by Father Ted Wojcicki and Brother Kevin Convey, F.S.C.	14.00
John Paul II and the Laity edited by Leonard Doohan	12.00
The Spiritual Exercises of St. Ignatius of Loyola: A Handbook for Directors by Sister Marian Cowan, C.S.J. and John Carroll Futrell, S.J., S.T.D.,	10.00
Human Development, Volume I	20.00
Human Development, Volume III	20.00
Human Development, Volume IV	20.00
Human Development, Volume V	20.00

Please send check or money order in U.S. dollars only, to Human Development, 42 Kirkland Street, Cambridge, Massachusetts, 02138. Include \$2.00 postage for first book and 50 cents for each additional book. Air mail and foreign postage rates are available upon request.

BOOK REVIEWS

A Reason for Hope, by Adrian B. Smith. Great Wakering, Essex: Marshall, Pickering, McCrimmons, 1986. £2.95.

Whatever became of the Good News? This leading question launches us into a compact and easily readable book that defines the message of hope and the reason for it in our increasingly despairing world.

Jesus announced a glorious future for all humanity in the imagery of a kingdom, which was received by his followers as "Good News." Adrian Smith, a member of the White Fathers Missionary Society, who has spent a quarter of his life in Africa, brings us back in time through the four eras of the kingdom: the period of the Jewish people, Jewish Christianity, European Christianity, and the period up to the present world Christianity. He deftly shows that as the church developed over the centuries, the Good News became church centered, whereas Jesus' original message was kingdom centered.

Smith's understanding of the kingdom is not a cerebral exercise but rather is all about being raised to a new level of awareness that injects new life into our attitudes and actions. The Nazareth Manifesto, Luke 4:16-22, talks about these as kingdom attitudes, leading to healing, forgiveness, liberation, and Good News, the deeper meaning of life. There is significant holistic potential contained in these different dimensions of the kingdom.

Considering our traditional understanding of the

subject, it is challenging to read in *A Reason for Hope* that the kingdom is not so much an entity as an experience: an experience of God's reign, God's blueprint for humanity breaking through into our consciousness and dictating our manner of living. Smith goes on to say that everyone born into this world is potentially a member, a part of God's kingdom. By living the values of the kingdom one is actively, even purposefully, making the kingdom a reality in this present time. We are shown that they (the anonymous kingdom people) participate in the furthering of God's plan who by any deed contribute to the uniting of people and to personal growth toward full humanity.

Smith believes that as we enter a new age of consciousness, the kingdom announcement of Jesus is breaking through once more with its original vitality. Indeed, a new age is dawning, in which our efforts to expand Christ's kingdom will bring new relationships, fuller liberation, communion of people, fullness of life, and above all, a growth of the kingdom within every person.

Smith, who has written extensively on biblical and parish-renewal topics, draws liberally from such sources as the New Testament, *Evangelii Nuntiandi*, and Vatican II documents. Clergy and laypeople alike will enjoy his clarity of thought and graphic style as the kingdom theme emerges and culminates in a new understanding of the church as being at the service of the kingdom.

A Reason for Hope is intended for anyone who is honest enough to admit that the church needs a new understanding of her mission as God's chosen instrument for enabling the kingdom—as family of God embracing all—to become a reality in our world.

—Carolyn Crealey, F.M.D.M.

Organizational Transitions: Managing Complex Change, 2nd ed., by Richard Beckhard and Reuben T. Harris. Reading, Massachusetts: Addison-Wesley, 1987. 117 pp. \$12.95.

This is a revised edition of a 1977 original in the Addison-Wesley Organization Development series. Richard Beckhard is long considered to be the leading figure in the field of planned organizational change and organization development. With his coauthor, Reuben Harris, Beckhard states that in the fifteen years since the first edition, the complexity of change has increased, the necessity of managing complex change has become the agenda of central executive management, and the dilemma of achieving change while maintaining enough stability to continue to do so is providing new challenges and new requirements for executive leadership.

The authors present a three-stage process and rationale: The present has to be assessed. The future has to be defined. The transition state has to be managed. In assessing the present, consensus on core mission is emphasized. Analysis of key environmental forces that make demands on the organization is crucial, for a central element in change is a definition of the need for change and the degree of choice about whether to change. Such a definition requires knowledge of the organization and a focus on diagnosis rather than a listing of symptoms. Open systems planning is the process that moves from core mission through environmental analysis to articulation of a desired future state.

The desired future state is defined by top leadership in light of the core mission and given a specific time far enough in the future to provide a sense of feasibility for the projected changes. The transition period—"getting from here to there"—has two main aspects, activity planning and management structures. The activity plan focuses on activities that are relevant, specific, chronological, integrated, and adaptable. Decisions as to where to begin (e.g., with top management, groups already ready to change, "hurting systems," new projects) and how to intervene must be made. Regarding the latter, whether to intervene organization-wide, run a pilot project, use educational interventions, or create temporary structures is discussed.

Managing the transition involves building commitment through identification of the critical mass whose active commitment is necessary and devising a strategy for securing its support. Such strategies could include problem finding, education and training, role modelling, changing reward systems, and structured collaboration.

The process of apostolic renewal is complex. The contemporary environment with its accompanying summons for new responses and new ministries, the reduction in numbers of religious personnel, the changing nature of religious life itself, and the growing appreciation of the mission of the laity create a situation in which major superiors and directors of apostolates are constantly faced with change. Religious orders and apostolates are organizations with varying degrees of complexity requiring integrated responses and management. A book such as this one provides frameworks and approaches by which the change process can be understood and managed.

Organizational Transitions does provide those frameworks and approaches. It is very readable and contains numerous concrete examples that are not confined to commercial enterprises. I found this edition much clearer than its predecessor. Ideas are linked more clearly. The flow of the book is helped enormously by a series of diagrams that build on each other and unify the concepts. For the diagrams alone the book is worthwhile. This book is a must for major superiors, councillors, managers, consultants, and students and practitioners of organizational change.

—David Coghlan, S.J.

God and You: Prayer as a Personal Relationship, by William A. Barry, S.J. New York: Paulist Press, 1987. 83 pp. \$4.95.

This slender volume is a book that no one interested in his or her prayer life can afford to miss. It encourages the beginner and leads the experienced to deeper insights. In simple, straightforward, conversational style the author presents his main tenet, that God desires to establish a conscious relationship with each of us, leaving us free to respond or not. How this desire is communicated, what our responses may be, how the relationship can grow, how it can be impeded, all form sections of the logical development of the tenet.

There is subtly, almost unconsciously, woven into Barry's lines a sense of conviction, the conviction that comes not so much from study and speculation as from lived experience. Indeed, in the preface he states that the book "is one limited human being's effort to offer his experience to those who might be helped by it." Many readers will nod their heads in recognition of the dynamics in recounted experiences. The book speaks not of what *might* happen,

but of what *has* happened in the prayer life of specific people.

Different readers will find different sections of this book of particular value. The chapters on "Imagination and Prayer" and "Emotions and Prayer" are outstanding. Barry has used his background in psychology to bring the praying person to a better understanding of the use of all his or her faculties in developing a relationship with the Lord. Presentation of the necessity of feeling oneself loved and accepted before being shown one's weaknesses and sinfulness, reassurance that recurrence of negative feelings is normal, that sexuality as part of us can have its own place in our prayer, all this will speak to many readers.

A short but concise chapter on spiritual direction as well as an annotated bibliography at the end of the book are additional helps.

A caveat is not out of place here. Because of Barry's clarity of presentation and easy style, some may be tempted to read the book rapidly and so miss its depth of implication. This book can be profitably reread many times. It is a cogent invitation to pray: to pray as one can, then to let the Lord lead one into deeper relationship with him, as he shows us that, to quote Barry's mother, "He's a lot better than He's made out to be."

—Ann M. Delaney, S.C.

Three Spiritual Directors for Our Time, by Julia Gatta. Cambridge, Massachusetts: Cowley Publications, 1986. 137 pp. \$8.95.

The fourteenth century presented a spectacle of human tragedy and turmoil but also produced a rich harvest of spiritual leadership that remains a resource for Christian development and formation. This slim volume touches on three English spiritual writers, Julian of Norwich, Walter Hilton, and

the author of *The Cloud of Unknowing*. These essays provide a useful introduction to these spiritual authors and their understanding of the human being before God, and an analysis of their value in informing contemporary spiritual directors as well.

The author brings a keen theological mind as well as the historical knowledge and contemporary psychological training that give both clarity and accessibility to the medieval style of spirituality. Indeed, the turbulence of the times and specific intention of the Christian life of each of these very different spiritual masters makes them uniquely useful models in our time of development in church and world.

The balance that the author seeks among the subjective, disciplinary, corporate, and justice elements of the spirituality of these three writers discloses a rich resource, in keeping the Christian focused on God and the wider Christian community in the world God has given. In surveying Hilton, for example, she clearly analyzes the context in which he deals with the religious meaning of emotion, in a way that moves beyond the subjectivity that can easily be read back into some of these authors from the standpoint of modern psychology and individualism.

In her brief survey of Julian, about which she has written more extensively elsewhere, the biographical context and the interrelation between passion and compassion in the Christian life are stressed. She makes clear that the issues of grace, the sufferings of Christ, and the dynamics of prayer, all central to the Reformation a century later, are treated sensitively and responsibly in Julian's analysis of the spiritual life.

The way of negation in *The Cloud* is analyzed and paralleled to the apophatic heritage of Eastern spirituality and later developments in Spanish mysticism. Its relevance for contemporary development in discernment, waiting on the Lord, and personal relationship to Christ is most useful.

These essays will enrich those interested in general spiritual reading and those charged with the responsibilities of spiritual direction and formation.

—Brother Jeffrey Gros, F.S.C.



Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed. Some of the locations where we have already conducted programs are indicated on this map of the world.

ALABAMA 1 Montgomery	HAWAII 11 Honolulu	MONTANA 20 Billings	BAHAMAS 33 Nassau	GUYANA 45 Georgetown	KOREA 57 Kusan
ALASKA 2 Anchorage	ILLINOIS 12 Chicago 13 Moline	NEW MEXICO 21 Santa Fe	CANADA 34 Halifax 35 Montreal 36 Winnipeg	HONG KONG 46	SEoul 58
CALIFORNIA 3 Los Angeles 4 Oakland 5 San Diego 6 San Francisco	IOWA 14 Sioux City	NEW YORK 22 New York	AUSTRALIA 37 Melbourne 38 Perth 39 Sydney	INDIA 47 Bombay 48 New Delhi 49 Ranchi	MEXICO 59 Acapulco
COLORADO 7 Denver	LOUISIANA 15 New Orleans	OHIO 23 Cincinnati	CHINA 40 Macao	IRELAND 50 Dublin	PERU 60 Lima
DELAWARE 8 Wilmington	MASSACHUSETTS 16 Boston 17 Worcester	OREGON 24 Portland	ENGLAND 41 London	ITALY 51 Rome	PHILIPPINES 61 Manila 62 Clark Field
FLORIDA 9 West Palm Beach	MICHIGAN 18 East Lansing	TEXAS 27 Dallas 28 Houston	FRANCE 42 Grande Chartreuse	JAMAICA 52 Kingston	TAIWAN 63 Taipei 64 Taichung
GEORGIA 10 Atlanta	MISSOURI 19 St. Louis	VERMONT 29 Manchester	GERMANY 43 Ramstein 44 Wiesbaden	JAPAN 53 Tokyo 54 Okinawa	THAILAND 65 Bangkok
					ZIMBABWE 66 Harare

Writing for Human Development

The principal intention of our Editorial Staff and Board in publishing HUMAN DEVELOPMENT is to be of help to people involved in the work of fostering the growth of others. This growth, which is as important for the well-being of society as it is for that of individuals, cannot be achieved apart from beneficial interaction between persons; nor can it be accomplished without the grace of the Creator who wants us all to live our lives as maturely as possible, and who is glorified by our doing so. The articles we publish are written to contribute to the promotion of such constructive interaction among persons, and between them and God.

The intellectual, emotional, spiritual, moral, physical, sexual, and cultural aspects of human development are all of deep concern to us. It is our hope that writers who desire to contribute to the ministry this journal represents will feel encouraged to deal with any of these areas of growth, keeping in mind the fact that our readers include church leaders, pastoral ministers, educators, religious superiors, spiritual directors, athletic coaches, religious formation personnel, campus ministers, missionaries, people performing healing ministries, parents, women and men engaged in lay ministry, and other people of various religious denominations who have in their care persons of all ages whom they want to help develop to the fullest degree of maturity, happiness, and human effectiveness.

We want the articles we publish to be of interest to as many of these readers as possible. We want the content of the articles to shed theoretical light on the various aspects of human development; we also desire to provide as many how-to articles as we can, in which the authors describe for our readers what they have learned from both their successful and their unsuccessful attempts to nourish the growth of others. We are especially interested in presenting articles that discuss the ways that development-related issues and problems are handled and ministries are performed in diverse cultural settings around the world. We want to receive reviews of books and films; reports on research, workshops, symposia, and courses; interviews; and letters to our editor.

In brief, we publish HUMAN DEVELOPMENT so that people wishing to become fully alive and to help others do the same can benefit from the knowledge and experience of writers at home in the fields of psychology, medicine, psychiatry, sociology, spirituality, organizational development, etc., who realize the importance of sharing their expertise with appreciative readers in 140 different countries, and who are generous enough to take the time to put their ideas on paper so that human beings can become what we are created to be: persons being made whole in the image and likeness of God.

Linda D. Amadeo, R.N., M.S.
Executive Editor